

A. B. Johnson.

# Verdure Valley

By ROBERT G. STRICKLAND



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## Preface

THE object of this little volume is to present to the youth of the Seventh-day Adventist denomination, and any others who may care to read it, a friendly discussion of the great Sabbath truth. It is here dealt with in a conversational, heart-to-heart manner, discussing various arguments advanced on both sides, but confining the evidence to the ten commandments and the New Testament.

Interspersed with the talks on the Sabbath, the reader will find stories from other phases of life not directly connected with the doctrinal discussion, but designed to hold the interest of the children and young people, who, like myself, may be lovers of animals. Every detail is drawn from the actual experiences of the different members of the group who had met together on the occasion written about.

No effort is made to cover the whole Sabbath field, but it is intended to answer the oft-repeated charge that there is not in the New Testament a direct command or any instruction to keep the seventh-day Sabbath.

The setting will be found in the beautiful mountains of the South's wonderland—way up in the Land of the Sky, in charming western North Carolina, whither many people resort from all over the nation, seeking rest and health.

In the account itself all names have been changed, and such other minor alterations made as appeared necessary to hide the identity of the principals.

It is hoped that the work will be the means under God of bringing some wavering soul to a right decision, of strengthening the faith of the youth who go with us through the discussion, and of stimulating a desire to study more deeply into the depth of evidence for Sabbath observance.

ROBERT G. STRICKLAND.

*Asheville, N. C., Dec. 5, 1929.*

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IN MEMORY OF  
My Father  
J. ADDISON STRICKLAND  
Lover of Children  
Companion of Youth  
and  
Minister to Men

## The Valley

THE setting sun looks in tenderness upon a peaceful scene. Nowhere in all the great Alleghanies can a more enchanting spot be found than this tiny valley, nestling close to the bosom of the mighty Blue Ridge.

Here laughing Ribbon Creek, making one last, joyous leap from the pebbly bed above, throws a misty veil over the form of her old friend, the Cliff. For centuries, with grace and ease, she has taken this more than three-fathom plunge.

Having reached the valley, the silvery waters spread out into a tiny lake, that shimmers like some huge diamond amid an emerald setting. Surrounded by the gently sloping green sward, the priceless gem scintillates night and day; starlight, moonlight, and sunlight, each in its way revealing more beauty.

Close by the shore stands a little cottage, a work of wonder in this far-removed dell. Only love, patience, and skill could rear so comely a dwelling away in the upland, far from the throngs of men. Its wide veranda on all sides affords comfort and rest. In front, to the north, is the lake. At the rear one may find a well-kept inclosure, where are grown the most appetizing vegetables. On the east side, upon a rise in the ground, is an orchard. Here may be found apples, pears, plums, and cherries, with the fruit of the vine in variety. Nor are the small fruits overlooked. On the sheltered, sunny side of the hill can be seen berries, —strawberries, raspberries, blackberries, and blueberries. So even a casual observer can see there is no lack of

food, even though this miniature mansion is well-nigh lost in the wilds.

On the west are the chickens, in an ample, wired inclosure. Between them and the house is a well-kept hedge, bordering a wide, velvety lawn. Beyond are the fields, with their corn, oats, wheat, and rye. The waving grain extends down to the grassland that borders the lake. Over there and yonder are patches of clover and alfalfa and peas and cane—everything that may be needed to supply the physical wants of man or beast.

In the "lot" across the lake is the barn. At first barely distinguishable, it snuggles in its grove of walnut, pine, chestnut, oak, and persimmon trees, affording shelter to horses, cattle, and sheep. A road extends around one end of the lake, from house to barn, and then onward, until it is lost to view.

A spring on the hill south of the home sends its water in pipes to the house, then ripples on by the fowl yard, past the meadow and road to the lake, where it loses itself, mingling with the sparkling waters.

Such is the valley on which the lengthening shadows of the western peaks are cast by the slow-descending sun, this late, glorious, summer afternoon. A balmy breeze gently stirs the leaves of the great oak by the house, whispering promises of sweetness to the green, puckery persimmons that grow in abundance near the woodshed. Piles of wood bespeak the warmth and cheer they will give during the coming winter, when his majesty, King Cold, and his aide, Jack Frost, hold court in this secluded vale. Every breath of wind brings odors of balsam and pine, with now and then a whiff of the delicate flowers that grow in profusion o'er all

the mountain sides, even seeking, by loving caresses, to stir the placid waters of the lake from idle repose.

Lazily the smoke arises from its birthplace beneath the drab roof, leaving reluctantly all the cozy cheer that abides in the kitchen. A look into the house will show it empty of any human inhabitant. But all is in order. Each of the seven rooms, the closets, the pantry, and the bath have been lately cleaned and arranged. The table in the dining room, covered and set with a place for one, speaks of a belated diner who is yet expected to appear. Hence also the smoke from the sluggish fire that is intended to keep warm the food set away in the range closet.

A large bay window in the dining room, wide open to the welcome breeze, has tempted a fluffy, striped cat to come and be fanned asleep. Curled up in the center of the divan, which occupies the entire recess, he dozes, half conscious. Now and then he opens a drowsy eye as some unusually large insect beats against the screen in vain endeavor to force entrance.

Lying on the carpet of the porch reposes a huge setter, his head resting between extended forepaws, ears pricked up, eyes fastened on some object in the distance. Following the dog's gaze, one beholds, in the center of the lake, a dory riding serenely and aimlessly the tranquil waters. Its human occupant sleeps, despite the sniffing about his kinky head of a canine companion—a shepherd dog that every now and then snaps his jaws, trying to catch some bothersome fly, or rises to scan the eastern hills, up which the shadows are creeping. The kinky head belongs to a well-proportioned, eighteen-year-old colored lad.

One bare arm rests idly. The other dangles over the



boatside, trailing a large hand in the cool water. Every now and then the speckled trout nibble at one of the fingers. Meantime the bare hook hangs on a line from a pole thrust over the stern, and held in place by the weight of two big black feet. So upon this beautiful lake rides a boat, sleeps a lad, watches a dog—all awaiting the accustomed crack of a gun that announces the approach of the looked-for one. Time passes in silence until there is heard the sound of—

A *shot!* The very mountains awake! They throw from east to west, from north to south, the echoing sound. The vale reverberates the signal with instant effect. The rowboat is fairly leaping o'er the water, responding with alacrity to the regular pull of the oars in the hands of him who, but a moment before, slept. The "shepherd," impatient to set foot on land, stretches eagerly over the bow, filling the once quiet air with a series of sharp, rapid, joyous barks, encouraged at short intervals by lusty whoops from the straining oarsman, who is exerting every muscle to reach yon eastern peninsula at the earliest possible second.

The screen door to the inclosed room on the north side porch closes with a bang behind the leaping setter, as he begins his headlong race up the road eastward, emitting whiplike barks at almost every bound. The drowsy cat awakes, and scurries with all haste through the private door in the side of the woodbox, and gaining the road, leaps along after the dog.

The mahogany pedestal supporting the wicker cage in the corner of the library rocks to and fro as "polly" hastens to all sides crying, "Good day," "Welcome," and many other salutations, in his excitement even mixing his several languages. The two suspended

cages in the reception hall reveal the agitation within, as the canaries sing out their sweetest songs.

All about the place there is now evidence of life, from fowl yard to pasture and barn—crackling, whinnying, lowing. Even the wind seems to hasten, and the very water to be stirred into action, while the green grain in the fields waves a welcome. So sets the sun on a spectacle of splendid, peaceful commotion!



## The Master

"JOHN, come up quickly. I must have help."

The Negro raised his eyes to the hill crest at a point where the trail makes a sudden precipitous descent to the valley. What he saw caused him to murmur, "Sumfin wrong heah." Then he called back, "I'll be dar in two shakes, doctuh," as he sprang up the steep path.

At the top of this declivity stood a man, wet with perspiration. His ample chest, uncovered by the usual khaki shirt, rose and fell in a manner indicating considerable past exertion. The waning twilight showed his tanned face furrowed with anxiety, while the expression in his piercing gray eyes revealed a certain satisfaction, hard to understand until one knows this tall man, whose erect form, sinewy limbs, and agile body give the lie to his more than fifty years. A sprinkling of gray is seen in his otherwise raven hair. He is the master, returning home. With his right hand he caresses the silky mane of a sleek, lithe young bay mare standing by his side, wet, flecked with foam, and with nostrils distended as the panting breath comes and goes, but defiantly holding her head erect; the while he fondles lovingly with the disengaged hand two overjoyed dogs that frisk around him, telling in their mute language how glad they are to see this big man.

Lying prone on the ground at the edge of the singing brooklet, above the point where it leaps to the lower level, is a man whose ashen face—except that here and there blue spots interspersed with wounds

change the color—bears the stamp of death. But he is not dead.

"Dis sho' is one pow'ful heaby climb to mek in sich ah rukus uf ah hurry, but I'se moughty glad ter see yu back, efen it do be kinda late an' de vittals is all dried out," panted the boy as he neared the top. On reaching the crest he exclaimed with a sigh and great emphasis: "I sho is—" A look from the man caused the two gleaming rows of ivory teeth to disappear, and cut short the sentence, eliciting, "What's de ordahs, marse doctuh?"

Nodding toward the prostrate form, the doctor replied wearily: "A stretcher."

The Negro's jaw dropped. "Is he daid?"

"No, but he will be if we don't get him down *very* soon. There are two rifles leaning against the pine."

"Use yo' jacket?"

"Yes, and be quicker than you ever have in your life."

With dexterous fingers the colored lad executed his chief's will, quickly stripping from the pack a corduroy jacket and camp blanket with buckles. Soon the improvised stretcher awaited the burden.

"Tired, Pet? Can you make it down now?"

Affectionately the horse rubbed her head against the man's shoulder and nickered a response.

"All right, lead the way. We are coming."

Receiving a last pat or two, the pretty creature moved her weary limbs and began the descent.

"We'll leave the pack here, John. Be very careful. Any unnecessary jolt may snuff the little flame of life left. Rover, bring my hat; Shep, that packet. Tige, you'll have to walk."

"Huh; ain' de hul nation full o' rattlin' gemmen asunnin der selfs?"

"But I didn't see a rattler, I saw that thirty-thirty over there."

"Didn' yu see nobody?"

"No."

"Den how come it dere?"

"I dismounted, let Dixie go, and examined the rifle. It was empty, with several shells lying about. There were no signs or marks on the rocks, so I asked the same question: 'How did this thing get here?' "

"Didn' yu hear nobody ner nuffin'?"

"Not a sound, but I went up the rock intending to look about, and there I found a dead bear."

"A b'ar?"

"Yes, a dead bear."

"How come him daid? Ain' dat pow'ful un-ordinary?"

"Yes, but you are going over to take the hide off this one first thing in the morning."

"Ah sho is, but how come him daid?"

"Well, first he was riddled with a shower of bullets, then stabbed to death under the shoulder."

"Who done it?"

"That is what I wanted to know. After searching all over the place, I found this handkerchief on the edge of the cliff. At the bottom, on the rocks, clothes torn and apparently dead, lay a man."

"Humph, dat's sho qware!"

"Just as soon as I could get around to him, I fixed him up as best I could with water, some crushed leaves and herbs, and my shirt."

"So dat's how come yu didn' had no shirt?"

"About ten feet from the man I found a hunting knife, bloody, and dull from having fallen against stone. Releasing the cartridge belt, I drew from its holster an empty revolver. There was nothing in either pouch or belt. Revolver, belt, and knife are in the pack."

"Uh huh. I seed em."

"His clothes were torn to tatters. Particles of cloth were clinging to twigs and rocks on the side of the precipice: one of these pieces I managed to get, it matched his coat."

"But hit ain' possibul. Ain't ah done said as how thar ain' no livin' man what has fell down that ar prospectus as ain' daid?"

"Possible or not, he is still living, though I don't know for how long; and there he is lying on that couch right before your very eyes."

"Po' felluh. Ah reckon he got a lady somewhar what think a heap o' his po old mussed up haid. But how he git heah? Yu ain' toted him all de way frum de foot o' de Beak at Coppuh 'ead?"

"Dixie and I did."

"How come dat, ain' hit nine mile to Eagle Beak, an' ain' hit 'bout two mile from thar down to de foot o' de gulch?"

"It is about a mile and a quarter from the foot of the gulch up to the trail the way one must go, and, I suppose, fully nine miles from there here by the trails."

"Did yu come by de trail?"

"We had to. At first we tried to carry the full packs with the man, but after two miles of it found out that wouldn't do. I put most of the things in the hollow of Warren's chestnut. You must get them tomorrow."

"Who rested yu totin' him up out o' the gully?"

"No one.- I got out with him some way. A good pair of shoulders does not come amiss when one is in a pinch like that."

So they talked on till far into the night, when the fatigued Samaritan fell asleep, to be awakened at intervals by the faithful servant who assisted him in his ministry to the injured. A man's own family could not have been more tender and faithful than were these two strangers, fighting for the life of a chance passer-by—an unknown.

## The Son

THE rising sun finds John climbing the steeps to the east, followed by a strong though not very heavy horse and the dog "Shep." They are on their way to bring back the bear skin and the packs that had been left in Warren's chestnut.

At the house, the doctor, before a cheery fire blazing away in the open hearth to drive out the chill of night in this altitude, sits musing, now and again looking intently at the face of him who sleeps. The lines of fatigue are gone: anxiety seems to have given place to kindly solicitude. Confidence shows in the eyes, while his lips quote words from the open book in his lap, "The Lord raiseth them that are bowed down: . . . the Lord preserveth the strangers." Ps. 146:8, 9. "Remember them that are in bonds, as bound with them; and them which suffer adversity." "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:3, 2. "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me." "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:35, 36, 40.

Through the open lattice sunbeams came, pausing to light up the face of the sufferer, then moved silently across the room to the side of the man kneeling in prayer to God. Having finished his petition, the suppliant arose and turned toward the couch to minister.



Two eyes, but a few minutes unclosed, searched his face, while a faint voice said: "Thank you for that prayer. You believe He will hear?"

"Yes," softly, "and the Heavenly One has already answered."

"Isn't it wonderful to be confident! You knew God would answer. I heard some of your request, so I united my silent plea with yours. I too am a Christian. Are you a minister of the gospel?"

"No, not in the sense you mean, but I do try to live His will. Now I think it advisable that you refrain from exerting yourself even to talk; there will be plenty of time for conversation later. Just now with a fractured arm, broken thigh, shattered ribs, sprained ankle, bruised shoulder, and numerous other wounds, you are going to need all your strength in the mending; but be patient; with the blessing of the Lord and what attention I can give you, it will not be too long until you are on your feet again. Right now all the energy you can spare must be expended on the contents of a tray, soon to make its appearance."

A smile would have been seen to struggle for recognition over the patient's face, but for the numerous bandages that hid all save the eyes, that glowed with the light of appreciation.

Morning passed away quietly. The doctor sat by the injured man's side, telling of his adventures, of the beauty that surrounded his secluded place, and narrating interesting incidents in connection with life there. The mute listener heard all about his own rescue, listening eagerly until slumber closed his eyes.

On the mountain, five miles away, walked two men, following closely faint tracks in the moist earth. As

they walked, they discussed many reasons why their companion had not returned to the camp ere this. Many a theory was advanced and discarded for some other that only followed its predecessors, and so hours passed. They lost all sight of any footprints, and wandered on quite aimlessly till brought to a stop by the sound of a cheery whistle coming from the near distance.

"What is that, Jack?"

"Somebody whistling, but it isn't Fred. I would know his shrill notes anywhere."

"Let's hurry over and see this fellow. Maybe he can tell us something about him."

"All right. Up we go over this ridge. I imagine he is in the valley on the other side."

"Say, Stan! Easy with that gun, I don't want a load of shot."

"It's all right. Nothing in her. I threw out the shells back yonder where we were shooting at the snakes. I intended to load with 'buck,' but didn't, so don't worry; you can't get shot with just air."

"Yes, but it is always the 'empty' gun that does the damage."

B A N G !

"What in the wor—? Say, didn't I tell you to be careful with that gun?"

"Sure, but I can't keep the other fellow's gun from shooting."

"Mornin', boss. Sho is one close call. Efn ah hadn't a potted that ar rattlin' gemmen, you-all would have been engwagin' in sum oncomfortable labuh. Moughty perty, ain't he? Fo'teen bells an' a button. Reckon ah'll jest relieb him o' his hide. Pow'ful good



leather, yu kno'. Bess him, don' neber miss no chanst tu git em. Is you-all huntin' in these parts?"

"Yes, we are hunting, but if my friend here gets scared much more, we shall have to find a more peaceful and less nerve-racking recreation. Have you seen any other hunters in the hills?"

"Humph, moighty high hills. Don' know as I is. You-uns huntin' by yuselfs?"

"Why, not exactly. There are five of us camping on the 'Swan' by the cool spring, but we scattered out day before yesterday, and only four came back that night. We waited all day yesterday for the fifth chap to show up, so when he failed to make his appearance by this morning, we struck out in search of him."

"What kinda lookin' gent he?"

"He is about the size of Stanley,—Mr. Anderson here,—a little slighter build."

"H-m-m-m-m. Him runnin' roun' 'bout twenty-two year? Got sorta light har?"

"Yes, very light hair."

"Wall, ah reckons as how he ain't gonna go to no camp no time soon."

"What do you mean? Have you seen him?"

"Is he hurt?"

"Where is he?" came the questions in rapid succession from the two eager hunters.

"Ah ain't nebbah seed nobody what fout wid a b'ar dat didn' git sorta-a-a kinda bunged up. De doctuh he say he git a' right in 'bout t'ree month."

"My, my, he must be terribly hurt! Where is he? Take us to him."

"Hum-m-m-m-m, is you-all kin folks o' hisn?"

"No, but we are very good friends."

"So? Sometimes friends is right smart better to a feller 'an 'is own fambly. Ah reckons i' twill be a' right. Ah's headed fo' de house now. You-uns kin cum erlong, ah reckons."

"How far is it from here?"

"'Bout six mile."

"Which way?"

"Cain't hardly tell, de paff is de mos cruckedes' in de hull country."

"All right, now that you have your snake hide, let's go."

"How 'bout de res' o' de gemmens?"

"What gentlemen do you mean?"

"Dem as is wid you-uns."

"We will look after them later. Let's go on."

"Cartin shore. Right roun' heah is de hoss an' plundah."

"Nice-looking horse you have there. Is it yours?"

"Reckon it b'longs to be boss, lak ebert'ing else."

"W-h-e-w! That is certainly a beauty of a dog. Exceptional, I should say. Unusual for these parts."

"Yeah? Shep he bees one good critter. Ah lef' 'im heah ter tak' keer o' th' b'ar hide whut yu fren done killed."

So for five miles and over they talked, John elaborating upon the prowess of his "boss" in effecting so marvelous a rescue; the others eagerly inquiring into the smallest details. Toward the middle of the afternoon the party halted by the waters of Ribbon Creek, just above the falls, and looked into a dell beautiful in the afternoon summer sun.

"My, my, what a pretty place! What do you call it?"

"Verduh Valley, suh, Verduh Valley! The mos' beautifulles' place in Ameriki. De boss he dun make her for his lady, but she gone daid now."

"You live here all the time?"

"Sho do. Me an' de boss. Sometime young marse he kum, but not offen."

"What is your 'boss's' name?"

"Him be named Doctuh William Lees Ashley."

"Ashley! Did you say Ashley, Dr. Ashley?"

"Yas, suh, an' Ashley sho is one pow'ful good name."

"And you say he has a son?"

"He sho do. Two uf em. One on, em he liv' in Hinglan, de tuther one he go to collig in Bosting."

"What! This college chap, is his name Everett?"

"How kum now; you-uns know marse Ev'rett?"

"I should say so," in unison from both the young men. He is one of our best friends, right now out scouring the hills here for Fred. Come on, take us down. So this is where the mysterious man makes his home. No wonder few people have gotten acquainted with Dr. Ashley of late years."

"Mysterious is right, Jack. Say, I have a hunch that if this is where Everett's father lives, we will find the 'young massa' here. Sa-y-y-y-y but this is one steep path. I wonder if it is the only way in here."

In a few minutes the three men, the horse, and the dog were in the yard below, where almost instantly a voice called cherrily, "Hello."

"Well, if it isn't Everett. Just as I thought. Where did you leave Ernest, Everett?"

"Right in the house there with Fred and father, fellows. Come on in, boys, but you must be careful."

Fred is pretty well bunged up. So you found John, and he brought you along, eh?"

"Yeah, and we got a scare in the finding too. So we are all here, are we? Fine! Everett, you rascal, after bringing us into these mountains, why didn't you tell us that your father owns a place here?"

"Well, it's a sort of secret, you know. We don't entertain here very often. Dad likes to come here and be quiet. In fact, he is coming to spend most of his time here, away from the rush of things in the city, so you boys will please not publish the news. Is it agreed?"

"O. K. with us. Whatever you say is agreeable, but I do think it is a pretty spot."

"Let us see the bear fighter. We will be quiet enough to suit even the doctor."

"It certainly is a good thing your father is a physician and happened along at the right time, else the result of this bear fight might have been more serious than it is."

"Judging from what the colored boy said a while ago, things are already bad enough to suit any one."

Just here a voice, that of the doctor himself, called to the group, "Come in, young men. My son has been telling me of your outing. It gives me real pleasure to meet Everett's schoolmates and chums, though I do wish our meeting could have been under more favorable circumstances; however, our friend and contender with the bear will pull through. Come in."

"Doctor, I want you to know that I consider it a great pleasure to make your acquaintance, and I am sure that the other boys feel as I do. Everett has told us a great deal about the man he respects to the very verge of idolatry, and but for the fact that your son

is such a 'stickler' about keeping all the commandments, I might think that he is beginning to have other gods, or rather another god—at least one—in the person of his father."

"Where is Everett?"

"There he is out there gazing at the sunset. I suppose he thinks this is Friday again. He always watches the sun so closely on Friday evenings," laughed Ernest.

"What is it about the sun on Friday evenings?" queried the doctor, turning to look at his son, who was now engaging himself with the dogs, and the cat that had climbed upon his back.

"Oh, just some queer religious notion that Everett has gotten into his head, and that we have been trying in an offhand way to drive out of him, with no success," replied Ernest. He then continued, "It may be that you will have better success than we have had, since Everett reveres your opinions so profoundly."

"Religious notions?" queried the doctor again, motioning his guests to seats close by the cot of the wounded man.

"Yes, sir," replied Stanley. "Last winter your son attended some services in our city, conducted by a class of zealous, but, I think, fanatical people, who managed to get a tight hold on him before we knew anything about it."

The doctor's brow puckered, and after a moment's pause he asked: "Have these people made any change in his life?"

"I should say that something has made a very decided change! His whole manner of living is different. But I don't know whether it is the people he admires or the books he reads that effected the change; which-

ever it is, certainly there has been a revolution in his life."

Just here Everett entered the room and passed directly to the side of the injured man, where he seated himself and settled as if preparing to remain some time, so the subject of the conversation was changed to talk about Frederick and his recovery. The doctor remarked that Everett did not seem to want to leave him for any great length of time, because he had been right in that chair almost continuously since coming to the house, and this remark drew a chuckle from Stanley, whose eyes twinkled as he said:

"That is perfectly natural, doctor; one does not like to see the life of his first convert seriously endangered, especially so soon after his being won to the faith."

All laughed at this intended pleasantry, and the physician, looking over at his son, remarked:

"It is a good thing to be so thoroughly convinced of one's faith and doctrines that he is able to convince others of the right in his cause. So Everett has shown some signs of being able to do this, has he?"

"I don't see how it could be done better," declared Ernest. "He is what one might call a missionary—a home missionary. He lives his doctrine, and will teach it too, if one only gives him opportunity."

The father's face lighted up with pleasure as he exclaimed, following this positive assertion of Ernest, "That's fine! Later on in the evening, or possibly at some future time, we may all have the privilege of investigating."

"Don't encourage him to talk, boys," warned the doctor, seeing that in their eagerness the young men were pressing questions upon the patient. "I think



it best that he wait at least a week before he endeavors to carry on any conversation. He and I have already agreed on this course. It does no harm to talk to him, but it would be hurtful to talk *with* him."

"How long do you think it will be before Fred is about again, doctor?"

"It is hard to tell, my boy, but I think that eight or ten weeks will fix him up in fairly good running order."

"Whew! What in the world will we do all that time? We must not leave him, and we can't stay here all summer."

"That is a question for Everett to answer. Where is he?"

"Here I am."

"Well, Everett, you proposed this outing; now what shall we do?"

"It seems simple enough to me. We can now stay longer than we planned and have a real time of it. There is plenty of room here. You write the folks that you contemplate an extended stay, and that they may look for you when they see you. That settles the whole thing."

"But while that would be pleasant enough, we are not prepared to take up our residence here, and besides we do not wish to impose on your father."

"Nonsense, you are our guests; dad is more than glad to have you."

But the matter was not so easily settled, and it began to seem that Everett would lose out, until the suggestion was made by some one that there might be some improvements around the place that the campers could undertake while staying, and the affair was finally

settled by agreeing that the lads do some definite work on the premises.

While Everett was showing the other young men their sleeping quarters for the night, Dr. Ashley took Stanley to one side and questioned him for some minutes concerning his son's new-found religious belief, and they finally agreed to bring the subject up for open discussion on the following evening.

It was not long until all were lost in slumber, all except the wakeful Everett, who insisted that he be permitted to watch by his friend's side while the others slept. The doctor consented to this plan, as he himself was sorely in need of unbroken slumber, which would not be possible when giving the sick man attention throughout the night.



## Beginning a Discussion

THE day was almost over. Supper had been eaten, and John now busied himself clearing the table to the accompaniment of his whistled tune: "Carry Me Back to Old Virginia." Frederick Wright, whom his friends styled simply "Fred," lay asleep on his couch, resting after a day of overattention. Seated in the armchair on the porch, Dr. Ashley stroked the cat, as he related numerous experiences through which he had passed in days gone by.

The group of young men paid particular attention, as the traveler told about habits and customs prevailing in India, Asia, Africa, South America, and many islands of the sea.

Presently Stanley started a discussion by asking the doctor the question: "You have been all over the earth, doctor, in about every country, and have seen many interesting customs. I should like to know whom you consider to be the most unique people on the globe. Are they the Hottentots, the Incas, the Tibetans, or the Arabians?"

The elderly man paused a moment in reflection, then replied, "It is really hard to tell which of these to put in the superlative. They all have interesting characteristics; but if I am to tell you who impressed me most of all races and peoples I have met, I should pass over those you mentioned and direct your attention to a little nation in the north of Africa."

Again the speaker paused, seeming lost in thought. In fact, he was recalling scenes and places in Africa that

were associated with important events in his earlier life. Presently his son interrupted the reverie by saying:

"We are waiting, father. Tell us of these people. Who are they?"

The doctor continued: "You have all probably read more or less about Ethiopia. There is considerable contention about these people. Many claim they are the direct descendants of the ancient Ethiopians; others hold them to be so greatly changed as to have little in common with the people of King Solomon's day. However, they themselves trace their line to the famous queen of Sheba who visited Solomon. They evince in their worship strong Jewish influence. In fact, many of them observe not only Sunday, but also the seventh day of the week as a rest day, calling it the Sabbath."

Jack Cruise smiled in understanding as he exclaimed: "You must be going to tell us about the Abyssinians. So far as I know they are the only people in the whole world, besides the Jews, who observe Saturday as their day of rest."

The doctor, too, smiled as he replied: "I see you know something of people other than Americans. Yes, I am thinking of Abyssinia; however, they are not the only people in the world who observe Saturday. There is in the Pacific Ocean a tiny island whose inhabitants are Christian, yet they keep the Sabbath there on Pitcairn."

"You mean they keep Saturday *for* the Sabbath, don't you, doctor?" observed Ernest Bellingham.

"I really think the expression, 'the Sabbath,' can be applied only to the seventh day of the week," answered Dr. Ashley, "for that day is called the Sabbath by the Creator, from whom we get our numbering of the

days. Many languages, both ancient and modern, recognize this distinction. Hebrew numbers 'first day, second day,' etc., until the seventh, or Sabbath. In like manner it is found in the Greek, Syrian, Spanish, Portuguese, and numerous other languages. As to Abyssinia, a great many of the seven or eight million inhabitants of that country do observe Saturday as the Sabbath."

"Tell us," exclaimed young Cruise, "are these people Jews?"

"No, they are Christians, but they do not adhere to such forms of Christianity as we often meet. They follow the church of Alexandria, and vigorously resist missionary effort on the part of Protestants or the Church of Rome."

"Then what in the world do they believe that is Christian?" exclaimed the perplexed young Bellingham. "The keeping of Saturday doesn't sound very Christian to me. In what respect are they followers of Christ?"

"It would be impossible for me to give you any exhaustive statement of their religion; however, I know this: They accept Jesus Christ as the Messiah. Herein is one of their points of difference with Rome. They are Monophysites, holding that the human and divine nature in Christ constitute one composite nature, whereas Rome contends otherwise. They forbid the use of crucifixes and images, and do not practice extreme unction, nor do they believe in purgatory. They read the Scriptures, require their priests to marry (but once only), they observe certain feast days, and as I have already said, keep the Sabbath.

"The government is somewhat feudal in its character. The emperor, called Negus Negusti (king of

kings), appoints governors and a cabinet. Some of the rases (chiefs, or princes) rule despite the wish of the emperor. They each maintain a feudal retinue, thus enabling them to keep the country in a constant state of turmoil, should they so wish."

"Just a minute, doctor, I am interested in the line we are discussing," said Stanley Anderson. "You see, Everett here contends that Christians should observe the seventh-day Sabbath rather than the first day, and since you mention a nation of Sabbatarians, I should be pleased to get to the bottom of this teaching of his. If he is wrong, I know you can straighten him out. If he is right, I wish to know just why. How about a little investigation, eh, Everett?"

"Nothing would give me more pleasure, Stanley, than to have us all investigate this subject, giving it a thorough airing. I assure you it is well worth study. What do you say, father?"

"It seems to me the question is quite pertinent, but I fear the hour is too late for us to begin on such a discussion tonight. I should like to inquire into it at a time when we are not so cramped for minutes by the near approach of midnight."

"That is right," said Jack Cruise. "I move we postpone the study of this Sabbath question until tomorrow evening, then after supper let us all assemble at this place, and find out what there is interesting about it. For the present I am interested in a description of Abyssinia itself. Please go ahead with that, doctor. What do you say, boys? All in favor say Aye."

A chorus of ayes, followed by a few chuckles, brought the doctor back to the original theme. He gave

a description of Abyssinia's government, set forth its lack of educational facilities, reviewed briefly its history, pictured the topography of the country, enumerated climatic advantages and disadvantages, discussed its flora and fauna, told of the productions and commerce, then ended by suggesting that they all go to bed for the night, which advice they took rather reluctantly, reminding the lecturer of his admission that the topics had been but briefly touched.

## The Gospel to a Dog

GATHERED about the dinner table the next day, the visitors were surprised to find a separate table standing close by the side of the doctor's seat. Drawn up in front of this was a sort of high chair. Everett smiled as he observed the look of inquiry in the eyes of his friends, and was about to explain to them what "child" was to occupy this exalted seat, when the group burst into laughter at the appearance of Tiger, who mounted the cushion, taking his place at his table to wait, like any of the others, the appearance of his first course.

The elder Ashley addressed the cat softly, enjoying the look of understanding that showed in his eyes, and asked the young men if they had ever seen a finer creature.

Ernest replied by saying, "At any rate, doctor, I hardly think I have ever found a man who thinks more of animals than you. The creatures look upon you with eyes that in human beings would betray a devotion akin to idolatry. Stanley was just saying before you came in that you certainly must believe in interpreting literally the text of Scripture which commands that the gospel be preached to every creature. Mark 16:15.

"I do think there is a good deal of truth in that," replied the doctor. "I firmly believe that a man who is truly converted will abstain from any form of abuse to man or the lower animals. By mistreating God's creatures, one shows clearly that he has no regard for godly principles of mercy. Why should not his con-



version to the meek and lowly Nazarene lead a man to manifest his change of heart in such a way as to cause even the dumb brutes to see it? If you like, I'll tell you of an incident in which I think the gospel was preached to a poor dog."

"Fine," "Fine!" exclaimed Jack and Stanley in the same breath. "Let's hear it."

"All right. The story tells how I came into possession of my dog Prince that was father of Shep.

"Some years ago I had occasion to reside for a few months in the little Canadian city of Moncton. Behind us lived a family in wretched poverty, reduced to dire want by the shiftlessness and debauchery of the drunken husband and father, who had permitted his faithful, uncomplaining wife to wear out her slender frame, as she exhausted her limited supply of strength in a heroic endeavor to 'keep the wolf from the door.' Three little children (two girls and a boy) would run with cries of dismay to their beloved mother whenever their father made his appearance. While he was in the house, they spent most of their time cowering beneath the bed.

"Often the children were whipped unmercifully without cause for punishment. Nor was it uncommon for the neighbors to hear the stroke of the lash as this brute vented his wrath in fury on the yielding form of his poor wife. The family dog, faithful despite abuse, as none but dogs can be, received only kicks, curses, and angry cries, with all manner of further cruelty from his master day and night.

"My wife was living then, and she took quite an interest in the unfortunate woman and little ones. In fact, I don't know what they would have done but for

the assistance rendered by Mrs. Ashley from time to time. One day, hearing unusual commotion in the home, and judging from the cries and the terrified screams of the little ones that their father was again, in his drunken rage, abusing them, she hastened there, arriving in time to see him lurch out of the gate and go staggering down the street.

"Rushing into the dilapidated shack that served as a dwelling for the unfortunates, a sight met her eyes pitiful to look upon. Lying in the middle of the floor was the unconscious mother, knocked there by a blow from the hand of him who had promised to protect her. Pulling desperately at his mother's skirts, the little lad endeavored to attract the attention of her whom he loved, to the gaping wound above his eye, while one of the sisters sat terrified, holding as tenderly as she could a broken arm. The other little girl sprang to meet their visitor, sobbing out, 'Daddy's killed mamma! Oh! what shall we do? Daddy's killed mamma, and hurt little brother and sister, and threw a knife at me. Oh! oh! what shall we do?'

"Nothing had been overlooked: table and chairs were overturned, the bed was smashed, and the few dishes they possessed had been sacrificed to his insane passion. All was in a state of wreckage. Prince, the kind shepherd dog and playmate of the children, lay in mute agony upon the floor, both forelegs broken by a terrific blow of a stick in the hand of his master.

"A doctor was immediately called; so with the aid of the neighbors, he and my wife soon restored the woman, bound the boy's head, set and bandaged the child's fractured arm, and otherwise put things to rights, as nearly as possible. No one thought of the



dog until I arrived, and then neighbors suggested that in the poor creature's condition it would be only mercy to shoot it."

"That idea did not meet your approval, did it, doctor?" asked Ernest Bellingham.

"I have an idea you nursed the old fellow back to normal, after setting his legs," declared young Cruise.

"That's exactly what I did. Prince was then only two years of age, so not what one might call an old dog. He survived the injury and lived to be very old, for a dog. He died here in Verdure Valley, and his grave is over on the other side of the falls.

"Jackson (that was the drunkard's name) didn't show up any more for months. The wife had begun to gain some strength, more than she had enjoyed in years. The children were well, and as happy as could be expected under the circumstances. Even Prince could frisk about with the children once more. Then one Sunday afternoon, as Alma (my wife) and I were visiting the 'widow,' for such we almost wished her to be, we saw a man coming slowly down the street. He came on till he reached the gate before the house where we were visiting; here he paused.

"The children looked and fled to their old hiding place under the bed, smothering their cries of dismay. Prince slunk beneath the steps, where he could find his old-time accustomed safety, yet observe the approaching menace. Mrs. Jackson trembled just a little as she asked us to please step into an adjoining room, but not to leave. We obeyed.

"Up the path he came, and he did not stagger. At the steps he spied the dog, but he did not curse him; instead he spoke in a voice that sounded strange to us

all,—softly, even coaxingly: ‘Prince, old boy, you needn’t be afraid of me now.’ Then he came on to the door, where he paused and looked at his waiting, trembling wife. For a whole minute they must have stood, saying not a word, but gazing at each other. Then the man spoke: ‘Mary, don’t you know me? don’t you know your Albert?’

“The dog had crept up the steps stealthily, behind, and was sniffing at the man’s clothes. Even the expression in the dumb creature’s eyes seemed to show that he, too, was perplexed. Jackson continued:

“‘Sweetheart, won’t you forgive your husband, won’t you take me back to your heart? I am a different man now. I have heard the voice of the Master. What a terrible life I have made you live! In those days I was a mean, contemptible brute, but now Jesus has come into my life, darling, and He has made me all over. I’m a different man.’

“There was a cry of joy, and the woman lay sobbing in the strong arms that ten months before had smitten her to the floor. She who had endured so much of pain and labor and shame and every discomfort, she who had borne it all without complaint, now freely, gladly forgave everything, surrendering herself then and there anew to the one who had first won her love. That there had been a change no one could doubt.

“For full ten minutes the man pressed his wife to his heart, while he confessed his wickedness of the past, and painted bright word pictures of a joyous future. Gently he raised her bowed head and looked into the eyes that in his youth he had ardently loved, and from which now he drank of that first deep affection. On that face there rested a wonderful light. He kissed

away the teardrops, pressed his lips on hers in fond caress, then sought the children. The mother called, and they came, timid, fearful, yet obedient. One by one he took them, kissed and fondled each wondering little head, and finally gathered all three little bodies against his great bosom and poured into their tingling ears the story of his real love for them; and do you know that some strange power, either the simplicity and trust of youth, or the mighty compelling force of truth, led those oft-wronged children to accept and believe at once!

"Prince all the while had stood in the doorway ready to run, but now he came closer, wagging his tail slowly as he sniffed the air, and advanced still nearer, looking, listening, ready for an instant retreat, but wondering. After a while he took up his position in front of his master, and began wagging his tail vigorously. Then presently he must have come to another decision, because he moved over to the chair, and pushed his nose against the knee that supported the boy. When this failed to secure recognition, he made bold to bark quietly, and his last decision got for him what he wanted—many pats and a multitude of kind words.

"Albert Jackson had been converted. He was preaching the gospel to his family. Do you not think he preached it to the dog, also?"

"If that isn't preaching the gospel, I don't know in what better manner the message of love could be delivered, or what this would be called," said Stanley, much impressed. "How did it all happen?"

"Shortly after this, Jackson told me the story, or part of it, at any rate. My wife and I did not stay to hear it that day, but slipped unobserved out the win-

dow, so as to let them enjoy their new-found happiness undisturbed. It seems that after leaving the house on that fateful day, he had gone down to Boston, where, after drifting around for some weeks, he had finally come in contact with a friend. This friend induced him to attend some street meetings that were the means, under God, of leading him to the Saviour. He recognized his condition, accepted the new life, was converted, and actually underwent a complete change. With new hope, and a determination to live right, he went to work, saved quite a sum of money, and finally returned to his family. Why he did not communicate with them sooner, I do not know, but I suppose that he had some very good reason, which was not asked for and so had not been given.

"Wishing to continue in the work he had secured in the States, Jackson took his family with him to Boston, and when they left Moncton they gave Prince to me, first, because it was not convenient to take the dog, and second, because they knew that I had formed quite an attachment for the creature, and they wished to do something that would please us. After they left, it was not long until we also came down, bringing the addition to the family with us (Prince had come to seem like one of the household). I shall always believe that on that day of his master's return Prince had the gospel preached to him, and that he recognized the completeness of its power through the entire change in the man."

A vigorous discussion among the men as to how it is possible for the lower animals to recognize changes in the attitude and heart of their human masters followed the recital of this experience, but after only a few min-

utes the whole company, having agreed that it is necessary to reveal one's Christianity even to the beasts of the field through love and kindness, adjourned to take up the duties of the remainder of the day, but not until they had extracted a promise from the doctor to tell Tiger's story at some not far distant date.

## The Discussion Continued

OUTSIDE, the evening breeze sighed wearily, as if after a day well spent. The last glimmerings of sunlight had gone out from the eastern hills, leaving naught but the deepening shadows of a moonless but starlit night. Even the birds, cuddled together in the branches of the huge oak, seemed by their twittering to be telling each other about their labors of the day. In the house, four tired young men arose from the supper table to pass out onto the porch, where that whispering breeze coaxed and begged for companionship, with luring promises of comfort.

As the company gathered and settled in the big easy-chairs, Stanley stretched his long limbs out before him and pressed his feet against the dozing Shep, who rather liked the gentle attention, even though it had momentarily disturbed his nap. "Now," said Stanley, "we are all settled. Let us delve into the mystery of Sabbath observance."

"That's right. Tell us, Everett, just why you insist on observing Saturday. Then we shall have something to work on," said Jack.

"Sabbath keepers are not interested in Saturday observance," replied Everett. "It is not the name of the day that is significant, but its position in the weekly cycle. I feel it incumbent upon me to observe the *seventh* day of the week for several reasons. First among these is the fact that God commanded its observance; next is the example of all His people of old, who were faithful Sabbath keepers as long as they followed



Him. Then as we contemplate our pattern, Christ, we see that He kept the seventh day, and taught His followers to do likewise. Accepting this teaching of the Master, Paul, the apostle who preached the gospel to the Gentiles, observed continuously and faithfully the same day that Christ kept. He from whom we have received the gospel taught His spiritual children that it is necessary to observe religiously the seventh-day Sabbath; consequently, I feel that I can do naught else if I walk the same path they trod."

"But you know perfectly well," asserted Ernest, "that no law has been given us by God concerning a Sabbath day. He did give the decalogue at Sinai, but that was in a past age. We are in a new era. This is the Christian dispensation, and we keep Sunday because we honor Christ our Redeemer, and wish to show Him respect on the day of His triumph over our enemy—death."

"And besides that," Stanley quickly added, "we are not subject to the old law, nor in fact are we to conform to the Old Testament. As Ernest says, we are living under divine laws for the Christian period. Before Christ, men were not Christian, so the New Testament, and the New Testament only, is our guidebook."

"That is just how I feel about it, Stanley. If Everett ever convinces me that Saturday, or the seventh day, is still the Sabbath for us to observe, he must do so from the New Testament alone," declared Jack positively.

"But, boys, the Old and New Testaments teach one and the same Saviour. They do not contradict each other. As it has been declared so many times, 'The Old Testament is the gospel infolded and the New Testament is the gospel unfolded.' Why reject one

part of the Bible and accept the other?" questioned Everett.

Stanley stirred a bit, then replied: "Well, Everett, I prefer the new book because it is more modern. It was written by those who had been in actual touch with Jesus Christ, and therefore it is authority. Furthermore, I can see no objection to your confining your evidence to this part of the Bible, since you contend that both books teach one and the same thing. All Christians will follow without question where you lead in the New Testament, but I doubt if the same is true concerning the older book."

"That's the idea!" said Jack. "Stick to the New Testament; then after the Sabbath question is settled, if Everett wishes to prove that we should accept the Old Testament, well and good. Right now we are after this Saturday business."

"Seventh-day business," Stanley corrected.

"That's right, seventh-day keeping, or whatever you want to call it," Jack agreed, and turning to the senior gentleman, inquired, "Don't you think it fair that we confine our Scripture evidence to the New Testament, doctor?"

For the first time since coming onto the porch, the host spoke: "I see no objection to such an arrangement. Everett contends that both Testaments teach the same thing, and as you lads reject the Old and accept the New, Everett cannot well do otherwise than confine himself to evidence that will be considered valid."

"All right, boys," smilingly assented Everett, "but I believe you will acknowledge both books are of equal value ere we have finished an investigation of the question in hand. Since you insist, I promise to confine

myself to the New Testament, and of course I expect you to do the same. Let us each get a Bible, so that we shall be able quickly to read the different texts."

Bibles and Testaments were hastily obtained by the group, immediately following this request, and all settled down to find out what the Bible teaches regarding the day of rest.

"All right, Everett, go ahead. Let us know what your authority is. What's your argument?" said Jack, voicing the feelings of the group.

"Rejecting the Old Testament, we must necessarily lay the foundation apart from that book, instead of building upon the groundwork that is plainly revealed in the book of the former prophets," began the physician's son. "First, I should like to know if we all accept the New Testament so thoroughly as to be willing to be wholly guided by its final decision?"

"Certainly we do," replied Stanley. "Don't we, boys?" A chorus of "Yes's" gave reply.

"Very well, then, let us proceed. Stan, read Matthew 1:21. That text will lay the foundation for our study."

"Shall I read aloud?"

"Yes, we all want to hear."

"All right. It says: 'She shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins.' I don't quite see the connection."

"You will. From what does the latter part of the verse say Jesus will save His people?"

"'He shall save His people from their sins.'"

"Was sin existing in the world when Christ came?"

"Of course it was, else He could not save from it. We cannot take something away from a person if the thing that we wish to remove does not exist. Certainly, there was sin in the world when Christ came."

"Another question: Does Christ save people from sin today? You tell us, Jack."

"I suppose He does. Anyway, all the churches are preaching the gospel in order that men may hear, and through acceptance receive salvation. At any rate that is my understanding of it."

"Then do we all believe that Christ still saves from sin?"

"Yes," "Certainly," "Of course," came the answers.

"Very well, let us ask father to tell us what sin is."

"Why, sin is wrong-doing, the performance of evil; iniquity; transgression of the expressed will of God. I don't know the exact words in which the Bible defines it, but every one knows the thing itself."

"Suppose we read the apostle John's statement regarding what sin is. Ernest, it is in the first book of St. John, the third chapter, fourth verse."

"It says: 'Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.'"

"What does John say sin is?"

"The transgression of the *law*."

"Stanley, tell us what is the tense of the verb used there."

"Present tense."

"Then at that time, about ninety years after Christ's advent, what did John teach that the transgression of the law would be?"

"He says it is sin. I see your point all right, but to what law is he referring?"

"He must be referring to the same law from the penalty of whose transgression Jesus came to save men, and we have already decided that this law must have existed when He *came*. What law was in force when He came?"

"The law given at Sinai," said Ernest.

"That's right."

"But that law was done away at the crucifixion," protested Stanley.

"That being the case, we must be without law in the world," said Everett. "Read Romans 4:15, and, Ernest, Romans 3:20. Let us see what condition we are in if the law has been done away."

"'Because the law worketh wrath: for where no law is, there is no transgression.'"

"What does this text say does not exist where there is no law?"

"Transgression."

"Transgression of what?"

"Transgression of the law."

"If there is no law, there is nothing to transgress, consequently, there is no sin."

"Exactly! To contend then that there is no law is to argue the nonexistence of evil."

"But we know there is wrong-doing of ourselves, without a law," said Ernest.

"All right, read that text in Romans 3:20."

"It says here: 'By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.'"

"There you are, Everett, your own text tells you that there is nothing to the law. It says that by the deeds of the law no one will be justified in His sight."



"It certainly is true," Everett responded, "that the office of the law is not to bring justification, but condemnation to the one who breaks it. Laws never interfere with men until they transgress them. We are justified by Christ and not by the law. The latter part of the verse says: 'By the *law* is the knowledge of sin.' How do I know when I do something that displeases God? By looking into His law. Paul tells us in his epistle to the Romans, that 'sin is not imputed when there is no law.' Rom. 5:13. So by doing away with the law we abolish sin. Without sin there is no need of Christ to save us from it, for it does not exist; having no Saviour, there is no gospel; without the gospel there is no salvation; and if there is no salvation, there is no eternal life. Those who seek to destroy the decalogue are making a religion out of lawlessness, and are depriving themselves and their followers of the life hereafter."

"But there is a law," said Stanley, "a new law, the law of the Christian dispensation, which is different from the old law. This new rule of faith and guide to life is the guide that we must follow."

"If there is a new law or commandment, would not all the apostles have known and taught it?" asked Everett.

"To be sure, and they are the very ones from whom we get our knowledge of this new law that has been given."

"I find no record of such laws or commandments in the New Testament," said Everett. "What did John mean in his second epistle, verses four to six? There he is rejoicing that at that late date are found some who keep the commandments given by the Father; and he



asserts in the fifth verse that he is not writing 'a new commandment,' but rather one they had had from the beginning. In the sixth verse he insists that the commandments by which they should live, or in which they should walk, are the same that were heard from the very beginning. Read the text: 2 John 4-6."

"Yes, but that means the beginning of the Christian era, and refers to the law that was instituted then."

"And when did the new era begin?"

"At the time of the resurrection of our Lord."

"Jack, please read Matthew 5:17-19 for us."

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever—"

"Just a minute, Jack, I want to dwell on those first two verses. Here Christ Himself says emphatically that He did not destroy the law; furthermore, He declares that heaven and earth must pass away before this law should fail, until all things be fulfilled."

"That's the point," said Jack. "The law is fulfilled. So it passed away of its own accord by virtue of the fact that it had fulfilled its mission."

"If that be true," answered Everett, "then why did Christ commend the doing and teaching of the commandments?"

"He is commending the doing and teaching of the new law," persisted Jack.

"No, for the nineteenth verse refers to the same law spoken of in the seventeenth and eighteenth verses. Here it says (Please read it:)"

“ ‘Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall *do* and *teach* them, the same shall be called great in the kingdom of heaven.’ ”

“You notice He is speaking of ‘these’ commandments, the same ones He did not come to destroy. We are to do and *teach these* commandments until all things be fulfilled. When, then, will the office of the law be fulfilled?—Only when there is no longer sin to point out. You have already read there is no sin where there is no law. Rom. 3:20; 5:13; 1 Cor. 15:56, 57. Furthermore, the argument that because Christ came to fulfill the law, He came to end it or do away with it, consumes itself. No one who professes Christianity will claim righteousness has been done away, yet when Jesus came to John to be baptized, and John refused, Christ said: ‘Suffer it to be so now: for thus it becometh us to *fulfill all righteousness*,’ and the text adds: ‘Then he suffered Him.’ You do not believe that in fulfilling all righteousness there at the baptism Christ abolished, destroyed, or did away with all righteousness, do you?”

“No, Christ could not destroy Himself. He is righteous.”

“Over in the book of Philippians, in the second verse of the second chapter, Christians are admonished, ‘Fulfill ye My joy.’ But I doubt very much if any of you would contend that the apostle is commanding the Philippians to destroy or do away with joy. Again in 2 Thessalonians 1:11 we read: ‘Wherefore also we pray always for you, that our God would count you worthy of this calling, and *fulfill all the good pleasure*

of His goodness, and the work of faith with power.' Surely it will not be contended that the apostle is here saying that God would destroy all the good pleasure of His goodness, and also destroy the work of faith.

"In Acts 13:22 we read: 'I have found David the son of Jesse, a man after Mine own heart, which shall fulfill all My will.' David, being a man after the heart of God, would not seek to destroy the will of our heavenly Father, but rather he would endeavor to establish it, to abide by it, to perform it, to accomplish it, to exalt it; in other words, to keep it.

"In Paul's epistle to the Colossians he declares himself to be 'made a minister, according to the dispensation of God which is given to me for you, to *fulfill the word of God*.' Paul was not made a minister under the dispensation of God for the avowed purpose of destroying the word of that same God. Quite to the contrary. The margin says: '*Fully to preach the word of God!*'

"Thus we see that Paul fully preached or established the word of God when he fulfilled it. David accomplished or performed the will of God when he *fulfilled* it. The apostle prayed that works of faith might be more abundant (perfected) in the believers, that the good pleasure of God's goodness might be multiplied to the faithful, and (in Philippians) that we might *accomplish*, not do away with joy. So Christ established righteousness and met all its requirements at His baptism; in like manner also He came to establish the law and to meet the requirements of that mandate. Else if He had destroyed the decalogue, righteousness and joy and the word of God, together with the will

of God and those other things mentioned, would be no longer in existence."

"Of course," said Stanley, "we know He didn't do away with all the law, only a part of it was found useless, so that part was discarded."

"Then you think we have the same law, except that a part of it has been done away?" queried Everett.

"That's it. Only the fourth precept of the ten commandments was abolished."

"I had begun to fear," said Everett, "you thought it all right to worship false gods, to erect graven images, to take the Lord's name in vain, kill, steal, lie, covet, commit adultery, and those things, together with the desecration of the Sabbath day."

"We all know those precepts are binding on Christians," Stanley replied. "The only point in question is the fourth commandment of the law."

"Notice once more, Stanley, the text in Matthew. It says: 'One jot or one tittle shall in no wise pass from the law, till *all* be fulfilled.' You recognize the existence of the nine precepts, admitting they have not lost their power. Christ said *all* must stand *together* until all together fall. According to this, then, whereas all must fall together or none fall, and since it is admitted that of the original ten, nine still exist, we must by the simple laws of logic deduct that all continue in force together, and are yet to be taught and obeyed. Matt. 5:19. Furthermore, were God to change His law, it would be necessary for Him, first, to change His mind, which would prove that He is changeable. But the Creator is not fickle. What He does is good; it is done in truth and uprightness, and will endure forever. The Sabbath commandment is a part of God's law. Paul

says the law is holy, just, and good, so if God abolished the Sabbath, what would He be destroying, Ernest?" Rom. 7:1.

"The fourth precept of the law."

"Yes, but as such would He not be doing away with part of the law?"

"To be sure."

"Then since the law is holy, just, and good, what would God be destroying?"

"E-a-s-y now, you better watch what you say now, Ernest; you'll be accusing God of the abolition of holiness, justice, and goodness if you are not careful," laughed Jack Cruise, keenly interested in the turn of affairs.

"Well, I shall do nothing so foolish, and I admit things are beginning to look hazy," replied Stanley.

"It does not seem to me that they should be at all hazy," said Everett, "but since there is a fog, let us clear it away by introducing more of the sunshine of the word."

"Go right ahead. Bring into line all your evidence for seventh-day keeping. I see the doctor has had little to say; he'll straighten things out for the first-day side, before long. Proceed."

## The Doctor Participates

EVERETT continued: "We have established the fact that either all the law or none of the law has been abolished. The question now remains: Does God change? Father, please read the seventeenth verse of the first chapter of James. I think that will answer the question plainly enough."

"James 1:17, did you say?"

"Yes, sir."

"'Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.'"

"Now tell us, please, what is meant by the apostle when he declares there is no variableness with God?"

"A variable person is said to be changing, mutable, fickle, unsteady, and inconsistent; so one who does not possess these qualities, must be unchangeable, immutable, firm, steady, and always consistent. Therefore I should conclude the teaching of James to be that the heavenly Father will not alter. He makes it doubly manifest that this is what he means, by the expression 'neither shadow of turning.' Now a shadow is but a faint representation of the thing itself, so God does not display even a faint representation of the 'substance' turning. Is that a satisfactory explanation, son?"

"Perfectly, I think. How about it, boys, is God changeable?"

"One answer will be enough, so I'll give it for the crowd," replied Stanley. "We agreed to accept the



New Testament as authority, and James says God does not change, so there is no need for further discussion on that score."

"Well, then, one more thought before we leave that text. It is conceded that the law is good. Rom. 7:12. James says every good and perfect gift comes from above, from the person of the Father of lights. From whom did the law that is *good* come?"

"It came from the Father of lights, with whom is 'no variableness, neither shadow of turning.' "

"Very good, then it is admitted that neither God nor His law are changed, and we are still guided by them."

"But why should God wish us to observe a Jewish institution when we are Gentiles and Christians?" queried Jack.

"Just why do you call the Sabbath Jewish, Jack?"

"Because God made it for and gave it to the Jews at Sinai, which we all know. It is still the Sabbath of the real Jew, and it is his only."

"I can't agree with you that it was made for the Jew alone," answered Everett. "You remember we are now in the Christian dispensation, and have agreed to accept the New Testament. Christ, in speaking concerning the Sabbath, said: 'The Sabbath was made for man.' You will find the text in the twenty-seventh verse of the second chapter of the Gospel by Mark. Now the Jew is a man, so the Sabbath was made for him. A Greek is a man; the Sabbath was made for him. You and I and all of us are men; therefore the Sabbath was made for us. Properly speaking, the Jews have no Sabbath, neither you nor I, for the Sabbath is God's, and He expects us so to remember His day as to give Him reverence and respect by keeping His sacred time holy.

Six days are ours, placed at our disposal for any proper use for personal or collective good, but the seventh day is in a class all by itself—it belongs to God.”

“But,” said Ernest, “we are followers of Christ. The Jews were followers of Jehovah, not of Jesus. Jehovah God made the law and the Jews followed it. We now follow Christ, who kept the Jehovah law for us.”

“Let us investigate that a little,” replied Everett. “You say Jehovah made the law, that Christ did not. Therefore the law is not Christian. Is that the idea?”

“That is it exactly.”

“If Christ had made it, would you accept it as Christian?”

“To be sure, I couldn’t do anything else.”

“You admit the law was made, do you not?”

“How could I deny it?”

“Then suppose you read the first three verses of the first chapter of the Gospel by John.”

“All right: ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.’ ”

“Who is the Word?”

“I don’t know.”

“Read the fourteenth verse of the same chapter.”

“ ‘The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.’ ”

“Does this verse help us to know who the Word is, or must we read more texts?”

“That is plain enough. The Word is Christ.”

"Well, *all* things were made by the Word (Christ) and without Him (Christ) was not anything made that was made. You recognize the fact that the law was made. Who made it?"

"Well, I declare, I had never seen that before. It was made by Christ."

"Then since it was made by Christ, it must be Christian, must it not?"

"I suppose so."

"What do you think of it, doctor?" asked Stanley.

"I hardly think the subject is exhausted yet. I am letting you gentlemen carry on the discussion, but I will say this: Christ is our Saviour and Lord because He suffered and died in our stead. He came forth from the tomb triumphant over death and the grave on the first day of the week, which, in consequence, is called the 'Lord's day.' We, desiring to commemorate this greatest of all events, have, according to the teachings of the church, and she contends she is following the apostles in so doing, set aside this day, Sunday, the first day of the week, as a sacred day, and worship God thereon; which worship, inasmuch as almost all Christendom is agreed therein, seems to me to be the proper thing."

"There, I knew we would have the whole thing settled when the doctor spoke!" exclaimed Stanley with evident satisfaction.

"What will you do with this, Everett, my lad?" questioned young Cruise.

Ernest contented himself by merely saying:

"Everett will have a reply."

The Sabbatarian's reply came first in the form of a question directed to his father:

"Father, who is it that has the right to say which day is the Lord's day,—God, the Creator of the days, or man who lives in them?"

"God has the supreme right. What He says cannot be successfully denied by any or by every man," declared Dr. Ashley earnestly.

"Then let us see what day the Creator of the week says is the Lord's day. Jack, please read Mark 2:28. That will tell us."

Jack turned to the text, cast his eyes over it, and smilingly read, "'Therefore the Son of man is Lord also of the Sabbath.'"

"Father, if we accept Christ as our Lord, and believe Him when He says He is Lord of the Sabbath day, then we are forced to believe that what day is the Lord's day?"

Dr. Ashley smiled: "Score number one for you, son. The Lord's day, according to Scripture, is the Sabbath day."

"The Sabbath day," earnestly argued Everett, "and Sunday the first day of the week, cannot both be the Lord's day, so the Sabbath, or the seventh day, wins as the Lord's day. Furthermore, the fact that the church teaches Sunday observance does not prove such observance right. The church may be wrong. It sometimes has been. For instance: The church in Christ's time rejected her Redeemer despite the Scriptures and all her privileges. She did wrong! And if the apostles taught people to observe Sunday, they did so without the knowledge of Christ and without His consent. He taught and practiced Sabbath observance, as you will find by reading Matthew 19:17 and Luke 4:16."

"We admit Christ kept the Sabbath during His ministry on the earth, son," answered the doctor, "for He Himself was a Jew, and conformed to all the Jewish rites, ceremonies, and laws, such as circumcision and many others; but at the time of His death the need for this ritual service ceased. After His resurrection, Christ did not practice the keeping of the Sabbath, neither did He follow any of the other Jewish rituals, because the Christian era had dawned, bringing liberty to those who accept Him and bondage to all who insist on remaining under the law. We who have the Spirit of Christ in us are under His favor, not under the condemnation of the law."

"It is very true," replied Everett, "that he who possesses the Spirit of the Saviour has in him the love of the Lord, and is under the grace or favor of Christ, rather than under the condemnation of the law. All who do not accept the Lord's grace are by virtue of that fact under the condemnation of the law, and subject to the penalty prescribed by it. The law condemns all men. It condemns us, because we have sinned. And on account of these sins the law demands our death. But Jesus offered Himself a substitute, and died in our stead. He volunteered thus to die for us, thereby paying the penalty of the law concerning our sins—our transgression of the *law*. This death of His Son, God is willing to accept instead of the death of each person, but only provided the one substituted for will himself accept the provision. If a man refuses to accept the life and death of the Lord in the stead of his own sinful life, then he must himself die for his own sinning against the law. One of the chief points which it is necessary to settle here is the question as to how, in what manner,



Christ saves us. You tell us, Stanley. How does He do it?"

"Why, when Christ died, He paid the price for our sins; and when He arose from the grave, He brought with Him the keys, so that He is able to unlock every tomb."

"That is true, but from *what* does He save us—or let me put it this way: In what *state* does He save us?"

"He saves us from sin," interrupted Ernest, "as the text in Matthew said, and I suppose the state would be one of acceptance—accepting His death in our stead. Is that what you mean?"

"Yes, that is it. Now if I am *from* a certain place, am I still *in* that place? If I am saved from sin, am I still living in sin?"

"Being saved *from* sin is being separated from it. Christ does not save us *in* sin. We must renounce evil. Then as we surrender to Christ and abide in Him, we are saved. Now you remember that sin is the transgression, that is, the breaking, of the law. Christ does not promise to save us without the law, but He saves us from its transgression. Somebody read 1 John 3:4; and let's see what John believed and taught about this."

"I'll read it," said Ernest. "'Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.'"

"Here we can see clearly that Christ saves us, not alone from the punishment for sin, but from the sin itself, which the text says is the transgression of the law. Now read the next verse."

"'And ye know that He was manifested to take away our sins; and in Him is no sin.'"

"And the next verse also, Ernest."



“Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.’ W-h-e-w! That is pretty strong, Everett. The law teaches seventh-day Sabbath keeping; to break the Sabbath is to transgress the law; to transgress the law is not to know or to see Christ. This is serious, if I understand it right.”

“It does seem to me to be the vital point in the whole thing,” said Everett, “that is, to know Christ through obedience to Him. There surely must be some mistake, father, about our Lord’s not observing the Sabbath after His resurrection, because He expected His disciples to be keeping it about forty years after His ascension into heaven.”

“How do you prove that, son? Have you a text?”

“Yes, sir, I have.”

“All right, read it.”

“It is here in Matthew 24:20. It says: ‘Pray ye that your flight be not in the winter, neither on *the Sabbath day*.’ In this chapter the Saviour is foretelling the destruction of Jerusalem, among the other events predicted to help the disciples discern the signs of the times. Christ told those who should see the ‘abomination of desolation spoken of by Daniel the prophet, stand in the holy place’ (Matt. 24:15), to seek safety at once, because the times would be perilous. Those who were in Judea should not return to the city, but they were to flee into the mountains (verse 16), those who were on the housetops were to make haste to reach the walls and escape, without coming down (verse 17), and those who happened to be in the fields were to escape at once, leaving everything. Verse 18. The suddenness of their flight would entail great hardship upon

those who were not enjoying vigorous health; therefore the Lord admonished them to pray that their flight be not in the winter, when the lack of clothing (for which they were not to return to their homes) would intensify their suffering. And because so precipitous a flight would necessarily be accompanied by labor, they were to ask that it be not on the Sabbath day. Verse 20. Did the Lord expect His followers to be keeping the Sabbath at the time of this flight, father?"

"If He had not expected them to be keeping the Sabbath at this time, He would not have admonished them to pray that their flight be not on the Sabbath day. It seems quite clear to me that they were expected to be keeping the Sabbath at this time. The question is concerning the time—when was this?"

"It was a time when the 'abomination of desolation' should stand in the holy place. What was it that so often made prosperous cities and countries desolate? or to be more specific, what was it that made Jerusalem desolate, after Christ?"

"I should say," declared Jack, "that the Roman army quite thoroughly desolated Jerusalem, and wrought general havoc among the Jews at about the year 70 after Christ."

"But that can't be the desolation spoken of here, for this desolation was to stand in the *holy place*," objected Stanley.

"Well, what is the holy place in which this desolation could stand?" queried Ernest.

"I think I can answer that," said the doctor. "Jerusalem with its environs was by the Jews looked upon as holy ground, acquiring this virtue from the fact that within its walls was the temple. God's visible presence

in a cloud of glory was to be seen in the days of Solomon in the most holy apartment, and even after its destruction by the Babylonians and rebuilding under Nehemiah, God still honored the temple in a remarkable way. You remember it was in the temple that Zacharias, the father of John the Baptist, had his vision, being told by an angel that John would be the forerunner of the Messiah. In Zechariah the eighth chapter and third verse I read this: 'Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.' The city of Jerusalem and the ground immediately surrounding it can, therefore, be called, in the sense here intended, 'the holy place.'

"It seems to me quite clear that Everett has established another point, for it is a historical fact that the Roman army under Titus, son of the reigning Vespasian, captured the city of Jerusalem in September of the year 70 A. D., seizing many of the articles of value from the temple, and carrying them with him to Rome, that they might there grace his triumph. It is quite clear that our Lord wished and expected His disciples to be keeping the Sabbath at this time.

"But still I am not convinced that it is necessary for us to observe this identical day. It appears to me that under the liberal régime in which we live, one seventh will be accepted. The idea of the Sabbath is to rest. One can rest just as well on the first day as on the seventh."

"Yes, I think so too," said Stanley, "and I have heard Dr. Whitman, our pastor, explain very clearly that whereas the Sabbath was at one time Saturday,

it is by New Testament teaching now the first day of the week. He read numerous texts to support his argument; though of course I don't know where they are. You, Everett, are very well acquainted with the Bible, are there not texts in the New Testament that tell us of Sunday, or rather of the first day?"

"Yes, there are some texts that speak of the first day of the week, and if you like we will turn and read them all."

"Just a minute, boys," interrupted the doctor. "It is getting late, and you chaps have a pretty stiff day's work ahead of you, if you repair the dam as you planned, so I would suggest that we read a chapter, have a word of prayer, and then go to bed. After the day's work tomorrow, and the time we will have had to think over this subject, we will all be in better shape to continue the study tomorrow evening, having clear heads ready to investigate quite thoroughly."

"What time is it?" asked Jack.

"Listen, the clock is going to strike," said Everett, calling attention to the whirl of the clock in the dining room as it gave the prelude to striking the hour.

"My, eleven o'clock! I had no idea it would be that late. Some hours for busy farmers. The doctor is right. It is time to turn in," declared Ernest.

They read the ninety-first psalm, after which Dr. Ashley asked God to give rest, protection, and light in the new day to come. Then each retired to rest.

Before seeking his repose, Everett knelt at the bedside of his wounded friend, Frederick, and earnestly asked God to direct his mind during the next evening's study, that he might be enabled to unfold before his friends and his dear father the sacredness of our duty

toward our heavenly Father in the matter of Sabbath keeping. He besought God to bless what had already been said, and implored the presence and guidance of the Holy Spirit. There by the side of his stricken friend's couch he claimed the promise that where two or three are gathered in His name, there Christ will be, to bless. Frederick Wright, though more young in the Sabbath keeping way than his companion, was just as zealous for the cause. Here were two united in their desire that their friends might know the truth.

With the assurance of divine help, the young men slept, after a day of fatiguing labor and an evening of inquiring study.

## The Playful "Tiger"

"MEOW."

"All right, Tige, we'll excuse you."

"E-r-r-r-r-up."

Down jumped the cat from the place at the little table in the dining room. The time was that of the noonday meal, on the day following the discussion that had run well toward midnight. The men and the cat had been partaking heartily of the tempting viands skillfully prepared by John, who bustled happily about the place, overjoyed with the many compliments heaped upon him for his unusual culinary ability.

Stanley Anderson watched the cat as he crossed the room, pushed open the little door at the side of the built-in woodbox, and passed into the yard. Then he shoved back his chair, saying: "We are all through. I couldn't eat more were I suddenly transported to Delmonico's. Let us go to the veranda, where we can enjoy the breeze as we rest."

There being no dissenting voice, they seated themselves comfortably in their porch chairs, and Ernest inquired: "What's on your mind, Stanley? Why so abrupt?"

"Oh, nothing in particular, but I would like to know about Tiger. Never before have I seen a cat so punctual, proper, and quiet even with his playing as this pet of the doctor's. The scamp takes his place at the table without noise, waits until he is served, eats without ado, does not put his paws in the plate, and passes the time of an entire meal without getting food



particles on the tablecloth. And when he has eaten all that has been given him and wishes more, he softly asks for it in his most gentle tones. When he is through, he politely asks to be excused, and will not budge until permission is granted. Why! he behaves better than a great many children I have been unfortunate enough to know."

"Doctor, you must have taken a great deal of pains in training Tiger, much more than usual. What is his story?" asked Jack.

"It would hardly be proper for me to take the credit for this work of training. It was begun by a little North Carolina girl, who thought a great deal of him, and did her best to make him 'the smartest kitten in Catawba,' as she expressed it. When I eventually traded for him, she relinquished her title only upon my promise to continue her work of training. Tiger is skilled in many tricks."

"We know it. He came into the room this morning and had quite a game of ball with Everett. It surprised me to see him catch with his forepaws when the ball was rolled across the room to him, and then return it to Everett with a quick, skillful kick of his hind feet. Yesterday while we were working on the mill race, he showed up, and at Everett's suggestion we all stopped for a few minutes to play hide and seek. Tiger was 'it,' and do you know, we couldn't hide from the little scamp at all. He would come, look at us, meow, and scamper back to the base before we could get there. After two or three tries at that, we became 'it,' and sent him to hide. That broke up the game, and sent us all back to work, because he had hidden himself so completely that we couldn't find hide nor hair of him."

"When we stopped, Everett called, 'We give up, Tige,' and the little rascal poked his head out from behind my coat that was hanging on the lumber pile, crying, 'Meow, meow,' as much as to say, 'Here I am.' Then he jumped down and strutted in between us, purring for all he was worth. We laughed, and he seemed to enjoy the joke on us thoroughly," said Jack.

"Doctor, why was this little girl you spoke about, so particular with her kitten?" asked Ernest.

"It is quite a story, but if Everett has not told you before, I'll relate it now."

"I haven't said anything about his history, father, so I know the boys will be interested."

"Tiger came from a little city in the foothills of North Carolina. I shall go back beyond his time a bit and bring my story to date. In this town are the shops for a small but prosperous railroad, that penetrates the mountains after crossing the Piedmont section of the State. The assembly of men who worked in those shops at the time of which I am speaking, represented a motley array of all that is rough and uncouth. There were, however, a few earning their bread in this place who had enjoyed some of the advantages of this life; a few who were thoughtful of God and of themselves: the rest cared for nothing but pleasure; that is, to satisfy their lusts and depraved desires, appetites that they and the community would have been much better off without.

"Among the better class of workmen was one named Erwin Lord. This man, a very giant above his fellows, filled the place of blacksmith, laboring sturdily day after day, saying no words save those that were neces-

sary to the proper discharge of his duty. For this unusual trait (all the others were profane babblers) he won the appellation, 'The Silent.'

"Just two blocks from the entrance to the shops was the blacksmith's home, so, in order that he might enjoy, as thoroughly as possible, the half hour at noon, his wife would prepare an appetizing meal each day, and bring it to him at the stroke of twelve, or, on pretty days, the wife would send it by his beautiful, golden-haired, seven-year-old daughter.

"This little girl, erelong, became a general favorite with the men. Her bright, innocent face, sparkling eyes, happy laughter, and confident, though care-free demeanor, could not but win hearts. At her approach, loud, boisterous talk ceased, profanity hid itself behind a cloak of silence, while the better nature that is in man came out to make itself attractive.

"Then it happened! One bright crisp morning in late November, the men came to work while the sparkling frost yet decorated the earth. A sharp, piercing wind, driving from the north, whistled around the house corners and through the fence cracks, to herald the near approach of 'old man Winter.' The day was raw. Few were accustomed to such severity. The men huddled about the forge, hugging themselves as they shivered with the cold. Presently one stepped on something soft (a thing unusual thereabouts), and stooping, upreared by the nape of the neck a small, emaciated, half-grown, striped kitten. The assembly broke into a rough guffaw of laughter.

" 'What you got, Harry?'

" 'Say, Slim, what's the big idea of bringing your baby to the shops?'

" 'Yeah! you'd a better left it at the house fer safe keepin'; it might, perhaps, get a bit of rough handling down here.'

" 'What are you going to do with the critter, Harry? Going to keep him fer a mascot, or something? Let me knock it in the head for you.'

" 'Naw, don't knock it in the head, that's too quick. Throw it in the tub there. I've heard it said drownin's a easy death.'

" 'Sure, that's it, hand the thing here, I'll give it the bath,' said another voice, and the unsuspecting kitten passed through several hands to those of the last speaker, who was about to throw it into the water when a new voice queried:

" 'What are you doing?'

" 'The men looked up. There stood the towering form of 'The Silent.' Quiet reigned for a quarter minute; then one replied:

" 'Just drownin' a stray cat.'

" 'What for?' asked the giant.

" 'Just for fun. The thing has no home, and don't belong to nobody.'

" 'Where did you find it?'

" 'Found it right here on this plank by the forge. Reckon it must have been tryin' to keep warm, and if I ain't mistaken it had a powerful time doin' it with no more meat on them bones than there is.'

" 'So you found it in here?'

" 'We did that very thing, Silent.'

" 'I think it would be better to replace it, and leave it alone.'

" 'Surest thing you know, if you say so. I reckon you're the boss in this shop,' grumbled the holder of

the kitten, as he tossed the little bundle of bones and fur onto a dusty shelf, and took his departure in an angry frame of mind.

"A look in the big man's eyes caused a feeling of uneasiness, which quickly effected a general exodus.

"Passing through the door, one muttered, 'What's the cat to him?' and ended his words with a threat.

" 'Better take my advice, pard, and leave The Silent alone; he ain't nothing but a threshing machine fer straw, and a big bundle of TNT fer big timber.'

" 'All the same, just fer spite, I'll make away with that cat before the day is over, and he won't know who done it.'

" 'Go to it, feller. Every man looks out for himself in these here parts. Be sure and don't holler fer help if you gits in a tight messin' up with The Silent.'

" 'I won't. I ain't that kind.'

"The whistle blew. Men went to their work. The kitten found the shelf uncomfortable because of heat, and moved off to a steel plate by the anvil. The blacksmith's helper stumbled over it, and burned his arm. Then the kitten passed between the smith's feet to a position in the sunlight in time to get in the helper's way again. The youngster picked himself up, and launched a husky kick at the fleeing ball of fur. So time passed."

## A Feline Heroine

"IT was nearly noon when one of the men nudged another. 'Look yonder, Fire Eater.'

" 'Look at what?'

" 'Don't you see the boss leading The Silent around? He's good to be out of the shop till the whistle.'

" 'I getcha. Now's my chanst, eh?'

" 'What are you talking about? I just thought you might like to see your friend taking a little air.'

" 'Much obliged. I'm off,' and the speaker hustled in the direction of the smithy.

" 'Hello, what's the trouble? Lookin' for something?'

" 'Yeah, that pesky cat, the thing made me burn my arm, and then sent me sprawling on the ground. He's got to be mighty slick if he keeps me from killing him in the next few minutes.'

" 'Good! can you use a little help? Where's The Silent?'

" 'He's out with the chief and won't be back until the noon whistle bl— There he is. Grab him and drown the pest!'

" A lively chase ensued, but finally the workman seized the culprit, and started triumphantly with it toward the tub.

" 'Oh, o-o-o-o-h, what a cunning little kitty! My, isn't it dirty! What are you going to do with it, give it a bath? Let me do it.' And the child seized the victim from the would-be assassin's hands, unwittingly rescuing it from death.



“ ‘The poor little thing is starved,’ observed little ‘Goldilocks,’ for this was the name the men had chosen to give their pretty little favorite.

“ ‘Never mind, you’ll soon be nice and fat and fluffy, ’cause everybody’s going to feed you,’ and her prophecy was almost literally fulfilled so far as the workers in the shop were concerned. Even those who had once sought to slay, quickly learned to caress.

“Across the yard from the machine shop was a tin-roofed, frame structure called the ‘waste house.’ In this building was kept cotton waste for packing wheel boxes. There were also grease, oil, empty barrels, gasoline, and sundry other things in more or less constant demand. Part of a pane in a window of this place had been broken out, making it convenient for the kitten to pass in and out, so here was made a bed for the erstwhile stray cat, and this place came to be home for the shop’s new mascot.

“The winter wore away. Spring came, then summer. Each day noon brought to the shops a visit from Goldilocks. She loved to see the men smile at her appearance, and delighted to throw open the waste house door and watch ‘Queenie’ (for that is what she called the cat) come scampering out to meet her. The summer noon periods, lengthened to forty-five minutes, were great times at the shops. Each man vied with the other in his attentions to Goldilocks, and Queenie shared in a liberal bestowal of kindnesses upon herself. A reformation was silently being wrought, for truly ‘a little child shall lead them.’

“One day in the early fall, when our fair little visitor arrived at the shops, she was pleasantly surprised. Queenie came to meet her at the door as usual, but this

time she had a tiny kitten in her mouth. Goldilocks clapped her hands and jumped for joy. Then when two more were brought, she gathered them all up and skipped over to her waiting father, exclaiming, 'O papa, look! Just look what I have.' But Queenie didn't want them to be handled by every person in the shop, so she took them, one by one, back to the waste house.

"Of course Goldilocks had to go too, so thereafter at noon, special attention was given the kittens, and The Silent's basket was not taken home immediately, for as the kittens grew stronger the child's delight increased. She loved to watch them walk or tumble, and hours were passed with them in the waste house.

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"It was four o'clock in the afternoon. Queenie came running into the shop with one kitten in her mouth. This she deposited by the anvil, and after crying until the smith said, 'All right, Queenie, we will look out for it,' darted out with all haste.

" 'Now what do you suppose that means?' questioned the helper.

"The blacksmith shook his head, and went on with his work.

" 'Meow, meow-ow, meow-ow-ow-ow,' cried the cat again, after putting down a second kitten by the side of the first. Then she went directly to the big man, and looked up at him. Several times she cried pleadingly, ran to the door, stopped, turned around and cried once more, then dashed out, only to appear again.

" 'The cat wants something. I wonder what it can be?' asked the helper. The blacksmith puckered his forehead and shrugged his shoulders, for his task

was unusually difficult, and he could not suffer his attention to be further distracted.

“‘Here she comes with the other one!’ exclaimed the assistant, now truly puzzled. This time the cat’s actions were very queer. She cried wildly, pleadingly, and raced to and from the door, frantically calling all the while. Then as she received no response from the men, she dashed around their legs, clawing, until, annoyed and perplexed, they stopped to look. Immediately she dashed for the door. They gazed at each other, questions in their eyes, and shook their heads. Never before had Queenie acted thus.

In a moment she reappeared, fleeing as for her very life, straight to the blacksmith; and up to his face she climbed, crying, calling, clawing in fearful frenzy. One leap to the ground, and she was away through the door.

“An odor of singed fur pressed the big man’s nostrils, but the cat was gone. Throwing aside his hammer, he sprang after the singed creature, reaching the shop door barely in time to see her disappear into the waste house through the broken pane in the window. From out this hole poured thick, heavy clouds of black smoke that grew denser each moment.

“With a shout of ‘Fire,’ the giant leaped to the unbarred entrance, wrenched open the corrugated iron doors, and stood for a brief second battling with the billows of smoke that poured out, completely enveloping him. On top of the machine shop, a blast of steam long drawn out in a shrill siren announced danger to the works. Men came pouring from every direction.

“‘Back, Silent! Get away from there. The place will blow up in a minute.’ But the words fell on deaf ears.

"The man was gone. He could see but one thing: a beautiful head covered with curly golden hair, enveloped by fire and smoke. No sound reached his ear, save, as he imagined, a choked sob or a wild scream for help from his precious little one, the joy of his life. Blinded by smoke, choking for breath, and lost in the narrow defiles of the waste house, he staggered on.

"In the distance, the roar of the approaching city fire-fighting apparatus could be heard: bells clanged their warning far and near; men shouted admonition and instruction; some rushed wildly from place to place, stricken by fear of the consequences of the impending explosion. Some waited calmly.

"In the midst of the uproar, a form emerged from the very depths of the seething hell: a man, staggering, gasping, choking, but triumphantly bearing in his arms a slender, golden-haired child. Twenty eager hands reached out to help the brave father, and a mighty shout sounded above the roar of the fire and beyond the scream of the fire trucks' sirens.

"They lifted the girl tenderly from the scorched arms, and carried her into the safety of the near-by shop. At the same time others gladly assisted the rescuer in reaching her side at the anvil, away from the fear of harm. Then as the men stood back to behold the beauty of that happily unscarred face, a small quivering mass moved slowly across the intervening space, struggling to reach their 'angel.' But strength failed in the endeavor, and the tiny form fell when half way there.

"The great giant blacksmith, whose smarting eyes were dimly clearing their vision, fell on his knees, a sob in his throat, and reached out his hand to caress the tiny thing, but withdrew it.

“ ‘Queenie, Queenie, why didn’t I understand? You brave little creature, and burned so bad,’ cried the huge man.

“An appealing look from two misty, dull eyes, and the faintest of faint meows was her reply. A convulsive shiver racked the tiny burned body, and Queenie the cat felt no more the awful pain. For a full two minutes the company stood silent, gazing on the seared, lifeless body of their favorite’s pet.

“The Silent broke the stillness that had settled over that group of men before the anvil. ‘Men, Goldy here must have gone to sleep while playing in the waste house. When the place took fire, Queenie brought out one of her kittens and tried to attract our attention. We paid no heed. She brought another, calling us more urgently. Then she came with the third kitten, and frantically endeavored to lead us off. But we didn’t move, so she went alone, and tried to arouse the sleeper. Failing in that, she returned through the flames to warn us. I smelled the singed fur this time, went to the door, saw the smoke, and realized the danger. When I reached my daughter, I found the cat still tugging at her dress trying to wake her. On the way back she came her usual route through the broken pane, and in order to do so had to go through all the flames. Queenie is only a cat, but it must be she loved. Anyway, this much I know, she paid the supreme price—she sacrificed her life to save my child. I—’ He paused, half sobbing.

“Always men admire bravery by whatsoever or whomsoever it may be displayed.

“The roar of a tremendous explosion roused the sleeping child, who now lay with her head pillowed



on her father's lap. Two sky-blue eyes peeping from behind ruddy lids looked inquiringly upon the assembly, and finally turned to him who held her. Little arms stole up around the big man's neck, as a sweet, childish voice said, 'I've been asleep, daddy. I was tired. We played ball all the morning, and I just couldn't help dropping off with Queenie and the kittens. Why is everybody here? What is that noise? Who are all those people? What has happened? Oh, it must have been something dreadful.'

"Then she spied the still form that once was Queenie, —but it will be useless to tell the rest. You know how a little girl would act under such circumstances.

"Presently the men told her how she had been saved from death in the burning waste house by the efforts of the one time stray cat she had befriended. They delighted to elaborate the facts, that they might see the beautiful child lost in wonder and admiration, appreciation and love.

"That evening they buried Queenie with considerable ceremony. I doubt if there were half a dozen men of the shops who were absent. They all went to please their pet, Goldilocks, though some afterward admitted that they felt a bit 'sheepish' about going to a cat's funeral.

"The three kittens were taken to The Silent's home, where they received the best possible attention, as a kind of reward for the heroism of their brave mother. One of the kittens looked more like the mother than the others, so it was called Queenie also, the other two received the names Friskie and Tiger.

"Some months later a crane slipped, permitting a heavy drive shaft that had been brought into the shop



for repairs, to fall on Goldy's father. He was so severely injured that several physicians and surgeons were called. At the time, I happened to be passing through the State on my way to Cuba. While en route, a message reached me, asking me to stop and give what assistance I could. I hastened there, exercised quite successfully what skill I possess, and on my way back to Chicago, when returning from Havana some weeks later, I went out of my way to visit the sufferer. It was then that I heard the story of Queenie. It came to me from the girl, from her father, and through several others, who verified the unusual account as I have related it to you. Being a lover of animals, and possessing, in a degree, the gratitude of the family for my services to the injured father, I managed to get from the child one of her kittens. So you see, though Tiger may have done nothing worthy of great praise, he comes of good stock," ended the doctor.

"No one knows what he will do in an emergency, doctor. I feel he is capable of many commendable things," asserted Stanley, who had thoroughly enjoyed the account of the rescue.

"There is a good lesson in the story. One can see from this that it pays to be kind to animals, regardless of how helpless they appear to be. For my part I would prefer having even a mangy, cast-out dog wag his tail at me, than to see him slink away with a snarl or threatening growl," commented Everett.

"I never did like cats very much because they have always impressed me as being unclean in some way, germ carriers or something of the sort," said Ernest, "but there is no doubt they deserve more or better consideration than some people give them. I don't

know that I ever abused one, and I am resolved always to be kind."

"Doctor, are little Miss Lord's other two kittens as playful and sensible as your Tiger?" asked Jack.

"From my slight acquaintance with them and with their mistress, I should say they are, and possibly a bit more so, for Tiger is left to himself a great deal now. John prefers the society of Shep, not giving the cat any great amount of attention when he is alone with them in the valley."

"There is an original character for you, a lad with a language almost entirely his own; with habits that are peculiar to himself, and a disposition strikingly singular. I don't know where it would be possible to find a Negro like John. Where did you get him, doctor?" queried Jack again.

"That is another story, boys, but if you wish to hear it, I'll be glad to tell you."

"That is great. We will hear it at the first opportunity, doctor, but as there is work to be done this afternoon, I suggest that we hear about John tomorrow," declared Stanley.

"Right you are, Stanley, my boy. It is time we were bestirring ourselves. If you need any help in caring for Fred, don't fail to call us," Ernest requested, addressing the doctor.

"Off I go," said Jack, suiting the action to his words, as he quickly passed out into the open, leaving the others to follow.

## Pursuing an Argument

"WE are late getting started tonight, but I have something to make Everett think. I have found a text for first-day keeping all right. It is in Acts the twentieth chapter, the seventh verse—"

"Over in First Corinthians is one, too," interrupted Ernest.

Stanley continued: "The text in Acts says, '*Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*' It is clearly seen from the text that the disciples were gathered upon the first day of the week, and since they were Jews, their gathering together upon this day must be taken as significant. We also notice they gathered in this place of service for the purpose of breaking bread. We know that Christ instituted the Lord's supper at the last Passover, and concerning it the apostle Paul says, '*As often as ye eat this bread and drink this cup ye do show the Lord's death till He come.*' Luke 22; 1 Cor. 11:23-26.

"It is also known that from the earliest times this breaking of bread took place where the believers met to worship, so as the text clearly reveals, they were at worship with their breaking of bread, for Paul preached until midnight. And as this worship was on the first day of the week, which is Sunday, it is quite clear they met on Sunday to commemorate the resurrection of Christ: they broke bread, or celebrated holy communion, and rested.

"That our Saviour sanctified this custom at its very inception is seen by reading another text found in St. John the twentieth chapter and nineteenth verse. There it declares that on the same day at evening, which was the first day of the week, the day we call Sunday, the disciples were assembled, and Jesus came into their midst, pronouncing a blessing upon them by saying: 'Peace be unto you.'

"Now had they been doing wrong by keeping this day, Christ would surely not have pronounced that blessing, but He did leave His benediction with them, therefore we are to conclude they were right in honoring the day; and since they were right, it is necessary for us to do as they did by keeping the Christian sabbath rather than the old day of the former dispensation. Doesn't it seem so to you, doctor?"

"You have made it quite clear, Stanley, but I think that text in First Corinthians will add something to the force of your argument, because it shows that the apostle Paul knew the Christians would be assembled to worship on the first day rather than on the seventh, so he wrote them concerning their offerings on that day. What chapter and verse is it, Ernest?"

"The one I was speaking about is in First Corinthians, the second verse of the sixteenth chapter."

"That's it: 1 Corinthians 16:2. I remember the text. It is printed on the Sunday school envelopes of a good many churches. So now, Everett, son, it appears your argument is not so strong after all. Have you some explanation of these texts?"

"Yes, sir, these texts are good Sabbath texts. It is only necessary that we investigate them in their proper setting. Stanley, did you say the custom of Sunday

keeping was instituted at the time of the account found in John 20:19?"

"Yes, that's right. They were assembled there on the first day of the week, and Christ blessed them for so doing."

"This, then, was the very *first* first day that was celebrated?"

"Yes, it was *the* day, the identical, very selfsame day on which Christ rose from the dead. As our Lord had not risen on the day before, this must of necessity have been the initial celebration, or *first* first day Sabbath keeping, if you wish to call it that."

"Very well, the chief point to be cleared in this text, John 20:19, is the question of why they were assembled. Were they gathered to celebrate the Lord's resurrection, or had they come together for some other purpose?"

"What reason have you to suppose that they had come together for another purpose?" asked the doctor.

"Let us take a look at the first verse of the chapter," replied Everett. "Here we find two of the holy women going to the sepulcher before day on Sunday morning. For what purpose did they go? We will get some light from the same account as it appears in Luke 23:50-56. Here we see that when the body of our Saviour was taken down from the cross, it was merely wrapped in linen and laid in the sepulcher, without being embalmed or treated with spices. Luke 23:53. Why did not the holy women anoint it then? The fifty-fourth verse tells us it was because that day was 'the preparation, and the Sabbath drew on.' There were several who beheld the manner in which the body was laid in the



sepulcher. They all returned and prepared the spices and ointments that were necessary for the work to be done later. Verse 56. At the end of the preparation day they kept *the Sabbath according to the commandment*. Verse 56, last part. Then on the first day of the week, they went to the sepulcher, taking their spices, and accompanied by several women who would be needed to help with this work. They would not perform this labor on the preceding day, because it was the Sabbath, but they would do it upon the first day, because that day was regarded as secular and in no way sacred. It is very evident that up to this time the holy women had no idea of making a change in the day of their Sabbath keeping."

"That is true," answered Stanley, "but I have already said that they did not keep it until the day of the resurrection itself."

"Sunday as the sabbath," added the doctor, "was not made until this resurrection day, therefore certainly no one would keep it until the time had arrived, or until that part of the day came when they fully realized that their Lord had risen. In reality the disciples kept two sabbaths in immediate succession. The seventh day ended the celebration of the old, while the first day, coming directly after it, began the observance of the new rest day. Everything has its beginning. Sunday keeping began on this glorious first day morn."

"I had purposed to show," answered Everett, "why the disciples were gathered on that day, but will leave that point long enough to convince you that to introduce first-day keeping after the death of Christ is to prove Sunday observance to be anti-Christian and contrary to the gospel,—that is, unless the Lord has died



since the resurrection day. Has Christ our Saviour died again the second time, father?"

"Most assuredly not. The Scripture says: 'He is alive forevermore.' What do you mean by your statement?"

"Simply this: The well-known custom of making a will before one dies is used by the apostle Paul to teach an important lesson. In the ninth chapter of Hebrews he shows that the death of Christ ratified the ten commandment law, just as the death of a property owner puts his will in force. He shows in this chapter that while the blood of animal sacrifices ratified the ten commandment law in a figurative way before Christ came, the death of Christ did in fact what the death of beasts could do only in symbol, for Christ's blood forever ratified the law of God. Beginning with the nineteenth verse of the ninth chapter of Hebrews, I read this:

" 'When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

" 'For Christ is not entered into the holy places made with hands, which are the figures of the true; but into

heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.'

"Instead of annulling the law of God, Christ's death made it stronger than ever. If Christ did not change it before He died, no change could be made afterward, for every one knows that a person must make his will before he dies, and that any change made in it after his death is null and void.

"The most that is claimed for Sunday is that it was instituted after Christ's death. No one can successfully contend otherwise, because it is manifest that until the day of His resurrection the seventh day was observed. Since the first day was not kept until after His demise, the Lord could not have made the change. On the contrary, He *rested* in the tomb on the seventh day, coming out to life and labor on the first day. Since He died before the professed change, His blood did *not* ratify it, and without being ratified by His blood, it could be of no effect. His death *did* seal forever and eternally the seventh-day Sabbath, because it was in the decalogue, His will, expressed before He yielded up His life, thereby ratifying it.

"During the Levitical dispensation the seventh-day Sabbath, together with the other precepts, was sealed by the blood of calves and goats (Heb. 9:19, 20), which were figures (Heb. 9:9), that is, types and shadows, of the real offering that was to be made when the Lamb of God was offered.

"By His death our Lord sealed that law which is to be written and engraved in the hearts and minds of His followers (Heb. 8:10), by offering, not the blood of goats and calves, but His own blood. Heb. 9:11, 12. Thus at His death He ended any possibility of a change, because no alteration can be made in his will, you remember, after the passing of the testator. The change must be made by the testator while he is alive and before his death. After his demise it must forever remain as it was when he died.

"So Sunday observance, if instituted on the resurrection morning, was three days too late. To be of effect, it must needs have been commanded not later than Friday, before Jesus' death. Christ has died only once, and then without making a change in the Sabbath, for before His death He admonished His followers, saying: "If ye love Me, keep My commandments." John 14:15. These commandments were in existence before His death, and the commandments that were in force before the crucifixion contain the seventh-day Sabbath."

"Then why did His disciples observe an institution that is worse than useless?" queried Stanley, greatly perplexed.

"You mean, why did the disciples keep Sunday?"

"Yes, you remember the texts I quoted."

"It yet remains to be proved that the disciples kept such a day," said Everett, "but that brings us back to the discussion of John 20:19. I want you to take this story all the way through from the beginning of the account, so as to be able to see just why the disciples were assembled. You admit there was no thought in the minds of the women at the time of their visit to the

sepulcher, regarding the keeping of the 'new,' or first-day sabbath?"

"Yes, that is our position."

"You will remember, then, that when the women saw these things, they went and told them to the eleven and to the other disciples (Luke 24:9-11), and you recall that the account says they did not believe that Christ was risen, but considered the whole story as 'idle tales.' Verse 11. Since they did not believe that Christ was risen, they were not at that hour prepared to keep the first day in honor of His resurrection."

"No, not at that very hour, but they were later, when they did see and believe," declared Stanley, with a little show of surprise and a trace of agitation in his voice.

"Even later during the day," answered Everett, "you remember two of the disciples went to Emmaus (verses 13, 14), and as they walked they talked with each other regarding all these happenings. While they journeyed, our Lord joined Himself to them (verse 15), but they did not recognize Him. While walking with Him they related how the women had astonished them with their 'idle tales.' Verses 8, 22, 23. Christ rebuked them for their unbelief, saying: 'O fools, and slow of heart to believe.' Verse 25. Then He taught them out of the Scriptures, explaining how the Messiah should die and be raised the third day. Verse 27. So these two disciples were not then prepared to observe the first day of the week as the sabbath, in honor of their Lord's resurrection."

"That is true; but they were, only a little while later," protested Stanley.

"Well, now we come to the time of this gathering of which you speak. After the two disciples realized that

their companion had been Christ, they hastened to the others at Jerusalem, where they found them all gathered together. Here they told their story of how Jesus had appeared to them, had walked and talked with them, and how He had even blessed the food of which they were about to partake, and which they had left untasted in their joy, and their eagerness to bear the glad news to their brethren. But even now the assembled gathering of disciples, in the face of this new evidence, would not believe that Christ had risen. Read Mark 16:9-13. Instead of having a joyful celebration commemorating the triumph of Christ, we find an assembly mourning and weeping, and refusing to believe.

“Then after all this manifestation of unbelief, Christ appears, rebuking them for not believing. Verse 14. Luke and John say He appeared unto them, saying, ‘Peace be unto you,’ and you contend that because He thus spoke He was commending them for Sunday keeping. But they were neither keeping Sunday nor celebrating the resurrection of their Lord, because when Christ did show Himself, bringing His blessing, they were terrified (Luke 24:37), still not believing their Master to be alive. In order to convince them, He said: ‘Behold My hands and My feet, that it is I Myself: handle Me and see.’ Verse 39. Then He showed them His hands and His feet (verse 40), and the text tells us they were still not convinced of His resurrection, for the forty-first verse says: ‘And while they yet *believed not.*’

“Now surely, in the face of all this evidence, you cannot contend that at their gathering on this resurrection day, they had met for the purpose of celebrating something in which they did not believe.”



"But what was to hinder their celebrating the event after they had found He was risen?" asked Ernest. "They were all gathered, and were eventually convinced, despite their first doubts."

"We set out to discover why they were gathered at the time our Lord appeared, and have found out that they were not assembled to celebrate a coming to life, but rather were mourning and weeping over His death. The question will be more clearly answered by the verse from which we started. John 20:19. Read it, please, Jack."

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you.'"

"Father, please tell us what day and at what time of the day, according to the text, was it that Jesus appeared to His disciples."

"It was the day on which all these events had taken place."

"Of what things do you speak?"

"It was on this day that the holy women came with their spices and ointments to the sepulcher, intending to anoint the body of the Lord, and found the stone rolled away. Here they talked with the angels, then later reported the resurrection to the unbelieving disciples. This day the two went on their journey to Emmaus, and Christ appeared to them by the way and revealed His identity to them at the supper table. Following this revelation to them of the living Christ, the disciples returned to Jerusalem, and reported to the others of their number that they had seen and talked



with the Saviour; but the company did not believe. There were many other events: Peter ran to the sepulcher (Luke 24:12), Jesus appeared to Mary (John 20:14, 15), etc."

"Then these happenings occupied the whole time until Christ appeared among them and said, 'Peace be unto you,' did they not, Stanley?"

"Yes, they did. The company was still assembled at that time."

"We see clearly the disciples had not believed up to the time the Lord appeared in their midst, which was at what time of the day, father?"

"The text says: 'The same day at evening; that is as near as we can get to the time.'"

"That is near enough to give us a very good idea of the time of day, isn't it? What time of day is evening?"

"Generally, the period of time between sunset and dark is called evening. Many reckon it from the time of their last meal for the day, setting no time for it to end. In the Southern States and in sections of England, evening covers the time from the midday meal, or noon, on until night," replied the doctor.

"The Bible recognizes the first definition, for in Matthew 16:2 Christ tells the Pharisees that they can judge the weather at evening when the sky is red, etc. In Mark, where we have the account of the Lord's supper, we behold Christ arising with His disciples and going out to Olivet (Mark 14:17, 26), where in the blackness of early night they were taken by the mob. That day when the risen Saviour appeared to the two on their way to Emmaus, they begged Him saying: 'Abide with us: for it is toward evening, and the day

is *far spent*.' Luke 24:29. In Mark 1:32 we read: 'At even, when the sun did set.'

"From these texts it is plainly seen that the evening in which Jesus appeared to the disciples, being after the time when the two men had besought Him earnestly saying: 'It is toward *evening*, and the day is *far spent*,' and at a time Mark describes as 'when the sun did set,' was in the waning hours of the day of the resurrection. The day was far spent, and almost entirely past. Darkness drew on apace, and at this time any effort to celebrate such a glorious event as the resurrection would be sadly belated, and if attempted at all, would lose its beauty by being entirely an afterthought. Christ appeared in the chamber at evening, 'when the doors were shut where the *disciples were assembled for fear of the Jews*.' "

"This begins to look bad for a Sunday argument," said Jack.

"They had already kept the Sabbath, according to the commandment (Luke 23:56), and the disciples were now together for fear of the Jews."

"But just why should they be afraid of the Jews?" asked Jack, speaking again.

"Father, I have heard you explain that. Will you please do so again, in answer to Jack's question?"

"I suppose there were several reasons. They remembered that 'a servant is not greater than his Lord.' Their Lord had only very recently been put to death, and they were now liable to be apprehended, and there was a possibility that they would share His fate. Again, they knew that the tomb of Christ had been sealed and guarded by Roman soldiers, who were stationed about the sepulcher to keep it. These soldiers

had been unable to keep the Saviour from coming forth, or it may even be that the followers of Christ suspected the soldiers themselves of spiriting the body of Jesus away at the command of the priests, in order that the disciples might be accused of taking Him out. That such an accusation was made we know by reading the account according to St. Matthew. (See Matt. 28:11-15.) The Jews, already enraged against Christ and now unable to do more to Him, were probably expected to wreak their vengeance on any of His followers who might fall into their hands. All this the apostles doubtless believed, and it made them tremble with fear for their own safety and lives."

"Father, don't you think that the uncertainty as to what had become of the body of Christ—for they *did not believe* He was risen—added to their terror? May it not be that this to a great degree accounts for their having shut the doors?"

"Yes, son, it seems that such must have been the case."

## A Rift in the Clouds

"THERE is yet another thought to be brought out in this connection," continued Everett. "Verse 24 of John 20, tells us Thomas, one of the twelve, was not with the other disciples on the occasion when our Saviour appeared in the evening of the first day. When he did finally join the assembly, the apostles told him, 'We have seen the Lord.' But Thomas doubted, saying, 'Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.' Verse 25. In verse 26 we read: 'After eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.'

"Stanley, eight days from the resurrection would bring us to what time of the week?"

"With the regular count of seven days to each week the eighth day would bring us to the day which we call Monday."

"And after eight days had passed, the time would bring us to the ninth day or to what day?"

"That would be Tuesday."

"Christ first appeared to the assembled disciples in the evening on the day of His resurrection; therefore, 'after eight days' could not have been earlier than some time in the dark part of Tuesday. Father, it will be interesting and illuminating to know just how the people of our Lord's time reckoned the beginning of the day. The Jews of today count the beginning of the

Sabbath just as they began their days in Palestine long ago. Will you please tell us when the day begins, according to their belief and teaching?"

"Yes," answered the doctor. "Instead of reckoning the day from midnight to midnight, as is now done among Christians, the days then began with the setting of the sun. Each evening when the sun sank below the horizon, the next day began. Orthodox Jews today observe the Sabbath from sunset on Friday to sunset on Saturday."

"The account in John does not tell us," continued Everett, "how long it was after eight days when Christ appeared to His disciples. But since at the time of the first visit the Saviour showed Himself to them in the evening, it must at least have been later than the evening hour when He revealed Himself on the occasion of the second call. This being true, Christ would have been with them during the early hours, that is, during the dark part of Tuesday. Would not that be proper? What do you think about it, Jack?"

"That will be right, if you use the Jews' count for the time when the day begins."

"What else could we do? We are dealing with Scriptural records of days, therefore we must use the Scriptural standard. Is there any other place where we can consistently begin the day, then, than at the setting or going down of the sun?"

"No, it is agreed that we must begin the day with sunset and end it with sunset."

"Then we are safe in saying that from the time of the resurrection until the second Tuesday, or at the very earliest, Monday night, Thomas, although constantly associated with the others, did not believe that his Lord

had been raised from the dead. When Jesus again appeared, He addressed the doubter, saying, 'Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing.' Verse 27. Not until this moment was Thomas willing to believe that His Lord had triumphed over the tomb. Thomas was not keeping a new sabbath. Two Sundays were already gone, and still he held on to the teachings of the Scripture concerning the Sabbath of the ten commandments. Like the holy women, undoubtedly, he had faithfully remembered the seventh-day Sabbath."

"Say, Stanley," said Ernest, "Everett seems to have completely disproved your theory concerning the text in John 20:19. For one I am convinced that that text has no bearing on the Sunday question, unless it be to show in an indirect way that the seventh-day Sabbath was still respected."

"Quite clearly, John 20:19 is not the support for Sunday observance that I had hoped it would be," said Stanley, "but one text is sufficient to establish the observance, and we have Paul's example recorded for our help, and intended that we should follow its lead, faithfully laid down in Acts 20:7. How do you dispose of this objection, Everett?"

"Let us investigate that text just as we did the other one," said Everett. "It will be comforting to realize more fully that the Bible is one grand book of complete harmony."

"We understand that the expression 'to break bread' refers to celebrating the ordinances of the Lord's house, and that the believers were here partaking of the holy communion," Jack interjected. "We don't hold that



communion was celebrated on the Sabbath, but we do say that the breaking of bread took place on the new day of rest, which we believe to be the first day of the week."

"They were gathered upon the first day of the week, it is true, but at what time of the day, Stanley?"

"I don't know. What does the time of the day have to do with it?"

"It is very important that we notice *when* on the first day they were met on this occasion. The eighth verse will tell what part of the day it was."

"It only says 'there were many lights in the upper chamber.' It does not say what hour."

"We do not need more than the positive declaration found here that the meeting to break bread was on that part of the first day when it is necessary to have 'many lights.' Now, according to our investigation, what part of the day comes first, the dark part or the light part?"

"We settled that some time ago. The day begins at sunset; therefore the dark part arrives first, and after the dark is all over, then comes the light part of the day; and when the light part of the day is finished, then one enters into a new day," Jack answered readily.

"Remembering this, we will see that the believers were gathered during the dark hours preceding the light part of the first day. Now the dark part that immediately precedes the light of Sunday is—what do we call it, Jack?"

"We call it Saturday night."

"Is it clear to every one that meeting on the first day of the week with many lights means that they were gathered during the time that we call Saturday night?" asked Everett.

"It is clear enough to me, but what do you wish to prove by that fact?" said Stanley.

"In reading the sixth verse we find that Paul abode with them seven days. As we read in verses 37, 38, he was paying all the churches a farewell visit. Paul did not expect ever to see these brethren again. According to the text, they were especially sorry because 'they should see his face no more.' Consequently, in visiting the church it was his desire to be with them all. The apostle was traveling by boat (verses 13, 14), and the uncertainty of the weather was liable to delay him in his appointments. Now inasmuch as it was his manner (habit) to preach on *the Sabbath* day (Acts 17:2), it is clear that he wished to meet with the church at Troas on that day (the Sabbath), in order to give in the hearing of *all*, his farewell message."

"But, Everett, according to the text, they were gathered on the first day, not on the seventh," objected the doctor.

"That is true. But they were gathered on that part of the first day that immediately follows the close of the Sabbath, that is, on Saturday night. Remember it was Paul's manner to keep the Sabbath (seventh day). He abode with the church at Troas seven days that he might observe it with them. Doubtless that entire Sabbath day was filled with devotional services and preaching. Sunday morning at daybreak Paul left them to go elsewhere. So he had not remained seven days to be with them on the first day.

"Deeply burdened for their spiritual welfare, and realizing that this was the last opportunity he would ever have to encourage and strengthen the Troas believers, Paul preached on, continuing his sermon until midnight.

"During this unusually long service a young man was overcome with sleep and fell from his seat at the window of the third floor, down to the ground. Paul ceased his preaching long enough to go down and pray that the young man be restored to life. Verses 9, 10. Then he came up, and continued his discourse until the breaking of the day. Verse 11. At this hour he bade the company farewell, and took his departure by foot (verse 13), walking a distance of approximately nineteen miles across the peninsula to the town of Assos.

"Paul's companions labored with their ship all that first day, or over as much of it as was required to bring the vessel around the point of land lying between Troas and Assos. At the latter place they met, and Paul continued his journey in the boat. Notice that the apostle walked that long distance on the first day, thus contrasting his lack of regard for Sunday and his respect for the Sabbath.

"If you will turn to the second verse of the seventeenth chapter of Acts, you will find that it was Paul's regular custom to preach on the seventh-day Sabbath. His Sabbath-day preaching was not confined to the Jews, but included the Gentiles as well. This verse finds Paul at Thessalonica, where there was a synagogue of the Jews. It says:

"Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.' The fourth verse says, 'Some of them believed, . . . and of the devout Greeks a great multitude.'

"That Paul preached regularly to both Jews and Gentiles on the Sabbath day, and not on Sunday, is shown further from a careful reading of the fourth verse of the eighteenth chapter. In this verse it says that

while he was in Corinth 'he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.' In the eleventh verse we read that he continued this practice in that city for a year and six months. If Paul had been keeping Sunday or preaching on Sunday, surely there would be some mention of that fact. But the Bible is entirely silent about it. We may be sure, therefore, that Paul did not regard Sunday as a sacred day at all. Always remember that it was Paul's habit to keep the Sabbath—the seventh day."

"But, son, if it was his habit to keep the Sabbath, why did he admonish the Corinthians and the Galatians to lay by in store on the first day? Doesn't it seem to you that if he religiously observed the original Sabbath, he would have instructed his converts to 'lay by' on the seventh day?"

"This laying by in store, of which the apostle speaks, was an act of labor that could not be done on the Sabbath day, consequently it was reserved for one of the working periods. Let us read the text. It will help in arriving at a proper understanding of what was required. Ernest, you read it, please."

"'Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.' 1 Cor. 16:12."

"These collections were to be taken for the needy Christians at Jerusalem. Verses 1, 3. Paul's instruction was that each one who had been prospered should lay 'by him,' that is, by *himself*, in store upon the first day of the week. Here is no instruction to contribute

to the church upon the first day. It was Paul's manner to conduct services on the seventh-day Sabbath. A man who contributes to the church fund in the offering at the service cannot be said to be laying by *himself* in store. He is placing the money in the charge and keeping of another, and is thus laying by another, to store it. When you go to church Sunday morning, Stanley, you generally contribute half a dollar, I notice; now by whom are you laying in store at that time, by the church treasurer or by yourself? Who has charge of the money you put in the plate?"

"The one who keeps the funds for the church has charge of it. He is generally the treasurer, I suppose."

"Then you see that in contributing there you have not laid by *yourself* out of your prosperity wherein God has prospered you, but that you have laid by some one else, which is not what the man of God commanded the church at Corinth to do.

"Paul wished the people of these churches on each first working day, Sunday, to take an inventory, determine how much of their goods they could spare for the brethren at Jerusalem, and have it all prepared when he arrived, so that there would be no delay caused by each one's endeavoring to decide what he could afford to give, and no time lost in the assembling of the offerings. Instead of this being instruction to assemble on the first day of the week, it is an order for the believers to remain with their goods on that day, and gather out of their store such things as they would wish to give to the suffering saints. Had the apostle been talking of meetings, he would have used very different language. The text says nothing whatever about services, and as you can see, any inference will be directly against



assemblies of people on the first day. They are instructed to 'lay by him,' that is, each by himself, until Paul should arrive."

"That is logical enough, Everett. I introduced the text," said the doctor, "and I now withdraw it from the field of support for first-day keeping. It is perfectly clear that there is nothing in that passage which advocates Sunday keeping. Your argument has stood all through this grilling, while the support has been knocked from under the other side so regularly that I am almost convinced about your correctness in the stand you take on this Sabbath question."

"But there are other texts in the Bible that mention the first day, are there not?" came a question from Ernest, who spoke from the conviction of his heart.

"There are only eight texts in all the New Testament that refer to the first day. We have already dealt with the strongest of these, but we might turn to them one by one and read each. We'll begin with this text in 1 Corinthians 16:2; the second one we just left in Acts 20:7; then over to our familiar scripture in John 20:10. The fourth is also in the twentieth chapter of John, the first verse, which says, 'The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.' Here is no mention of the first day as a holy day, but the remainder of the chapter shows that it was a day of labor, as we have already discussed."

"If the other four texts are not more favorable to Sunday keeping than these, I am beginning to think definitely that you and Fred will not be alone in Sabbath keeping, and that very soon, unless there is some-



thing more that I have not seen," declared Ernest, once more voicing his purpose of heart.

"You have no idea how good that makes me feel, Ernest. I have believed all along that if you boys could be brought to study the subject sincerely, you would see the light just as clearly as I do. Let us examine the other texts. The fifth one is found in the first verse of Matthew 28. Read it, please, Jack."

Jack, who did not now appear to be especially interested in the subject one way or the other, stirred himself and read: "'In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.'

"That is a very thin argument. Here the same Mary is going to the place of burial to perform her work of love. Isn't there something more favorable to Sunday keeping than this?" asked Jack, just a bit weary of what had appeared to him to be so one-sided a discussion.

"That is about the strongest text in the whole Bible in favor of the observance of the first day," replied Everett.

"Then I think we might as well leave the discussion, because it doesn't make a great deal of difference anyway," said the man least interested in important religious discussion.

"O, by all means let us hear the other three texts," exclaimed Ernest. "I am interested to know what they say; and it is plain that if any of the teachings of the Bible mean anything, then it does make a difference if we are disobeying the will of God, even though we do it perhaps through ignorance."

"Very well, then, the sixth is found in Mark 16:2, and reads as follows, 'Very early in the morning the first day of the week, they came to the sepulcher at the rising of the sun.' The seventh text is in the ninth verse of the same chapter. It says: 'Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.' That is all the book of Mark has to say on the subject. Is there any command for Sunday keeping there, Stanley?" asked Everett.

"To the man who is honestly seeking to discover the truth as it is revealed in the Bible, there can be no doubt about the weakness of these texts as a support for Sunday keeping," replied Stanley. "On the other hand, they do lend a measure of strength to the Sabbath side. Even a child can see the utter fallacy of relying upon these scriptures as proof that it is necessary for us to keep the first day as sabbath."

"It means much to me to know that we are finding a rift in the clouds. All that I ask is to be able to make the subject perfectly plain," said Everett.

"Well, it seems to me that you are having wonderful success, but let us not forget that eighth text. I am curious to know what it has to say about first-day keeping," declared Stanley.

"The last text is found in the first verse of the twenty-fourth chapter of the book of Luke, and says: 'Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.' That is all! There is not another text in the entire New Testament in which the first day is mentioned; so you can see there is not even a shade of

evidence in favor of its observance, but on the contrary, we have seen the holy women keep the Sabbath according to the commandment, and we know it was Christ's custom to celebrate the Sabbath day. We have seen Paul keeping the original day of rest, as was his manner, and if we care to go into a fuller study of other angles of the vital topic, we shall find that Sabbath keeping is the distinctive sign of God for His remnant people," declared Everett.

"Well, boys," spoke the doctor, "Everett has carried off all the honors tonight, and I am compelled to confess that my interest in the turn of the evidence in this case has been sharpened not a little. For one, I am in favor of still more investigation, but it would be unwise to try to cram it all in at one time. There are several weeks yet in which we shall have ample opportunity to probe the issue, so let us not be in haste, and the discoveries will make a deeper impression. The hour is late. I suggest that after we have paid our respects to our patient, it would be well for the company to go to rest for the night."

Instantly Jack exclaimed: "That's a fine suggestion. I move we adjourn," and without waiting for a reply from any of the others, sprang to his feet and was out of sight behind the wall of indoor plants in a moment. One by one the company passed into the house, and by the couch of their slumbering friend.

After a short word of prayer had ascended to heaven, committing the house and its occupants to the protection of God, only a few minutes passed ere the abode was silent and dark, save for one faint gleam of light stealing out into the darkness from the sick room.

## The Pitiful Plea

IT was after dinner. On the lawn by the side of the porch where the shut-in lay, watching the antics of the pets about the house sporting in their delight at such appreciative human companionship as they were now enjoying, Dr. Ashley demonstrated for the benefit of his visitors the quickness of animals in grasping some new requirement when it is presented to them in the proper way. It was a miniature circus, with the physician himself as ringmaster and his son as support.

Peals of joyous laughter rang out, and were echoed from hill to hill as the men gave full vent to their hearty enjoyment. For over half an hour the performance had continued, leaving aching sides that began to rebel against so much merriment.

Across the lake John's voice swelled up in mighty volume, disclosing a happy heart and giving proof of a powerful pair of lungs. Presently his rowboat nosed out from the barnyard shore, and cut across the limpid pond toward the small quay that reached out into the water with a promise of easy landing.

In a few minutes the lad had leaped ashore, deftly tied the cord that held his craft in place, and turned to walk away.

Down the slope rushed two noisy dogs, bent on some mischief that no one suspected. John's face shone with delight; a broad smile widened the already full countenance, and chuckles of pleasure at this welcome from his pets could be heard where the group lounged on the velvety lawn.

Pausing on the edge of the tiny wharf to receive the rushing avalanche of dog flesh that raced toward him, the victim-to-be of a dog's practical joke (if dogs play tricks) shouted a loud, long call that would have urged the animals on to increased swiftness had they not already been expending the full limit of their strength.

In a brief space of time they had arrived, but big as he was, John was not able to withstand the onslaught. In a twinkling the huge setter had dashed behind the legs of the man as he stood facing the green with his back to the water; and at the same moment Shep hurled his hulk through the air and landed with a thud against his chest. Man and dogs went down together with a generous splash into the water, that to some might have seemed to gurgle with delight as it closed over all three of the participants in this frolic.

Cries of delight from the men who had witnessed the splash, filled the air, but were well-nigh lost in the storm of whoops and sounds that burst from the sportsmanlike lad, who now took his turn at ducking the mischievous "critters" until they made good their escape.

Nobody enjoyed the incident more than John, and even though he was subsequently made the subject of a good deal of buffoonery over the prank, no one laughed at the jokes more heartily than he, or partook of the spirit of fun in fuller measure.

This was only another demonstration of the wonderful good nature and big-heartedness of the son of Ham who had so endeared himself to his employer and to all who grew to know his admirable traits. Stanley especially had been won through the constant radiance of joy, and ever-present desire to help others, even at



discomfort to himself, that was always a characteristic of that dripping wet lad who still frolicked with the dogs that frisked about him, until a closed door came between man and beast.

Looking into the understanding eyes of the doctor, Stanley said, "Tell us his story, if it will not occupy too much of our work time. I know there is an interesting tale back of your connection with this unusual character."

"There isn't much of a story to it," replied the man of medicine. "It came about this way."

Here there was a brief interruption as the group found their usual chairs after entering the porch. The doctor seated himself, and continued:

"For a number of years I had been in the habit of traveling to Florida, where the family spent much of the winter, thus escaping in the mild climate the rigors of low temperature at home. At times we went down by way of the sea, but my wife was not the best sailor in our family, so more often it was convenient to go by rail. Once we decided to go through the country and enjoy a leisurely trip down. We took a tent and other camping outfit, putting it to good use in the several weeks that were consumed on the way. Of all the trips we have taken about the earth, I am not so sure but that was the most pleasant, because, for one thing, we had nothing to do but to do what we wanted to do, and the weather during the entire journey was ideal, cool enough at nights to insure pleasant sleep and warm enough during the days for even the lizards.

"Now and then we would join some friendly countryman who extended his hospitality to us and piloted our eager lines to streams that were not unproductive



of 'finny game,' as one of the 'crackers' styled his fish. We enjoyed the 'possum hunt,' indulged a time or two in a coon fight when the scrap waxed too hot for the huntsman's dog, and even searched out the den of the ground hog, that wily reputed foreteller of the weather. But that is about the trip, and not about John.

"It was late one evening, well along in the fall, when we reached the lowlands of southern Georgia. Many open spaces had been passed by and it was growing dusk before we chanced, in our search for a camping site, upon a beautiful secluded spot where a delightful spring gushed out of the ground. Appreciating the water and the isolation, we proceeded forthwith to pitch camp and prepare the evening meal.

"Earlier in the day we had had considerable trouble with the car and had been required to expend a good deal of energy upon our conveyance, with the result that hunger made a persistent and insistent call. This was not lessened by the chill of the night air, which even in southern Georgia at that time of the year made us pull on our coats and hug about a fire that diligently looked after the business of making our supper palatable. What a supper we did eat! It was indeed the unusual thing with us, for as a rule we were content with a warm drink supplemented by a small amount of some light food. But this evening our appetites were ravenous, and all of us indulged in generous self-treatment, keeping a blazing fire that cooked our food and warmed our persons.

"At the breakfast hour in the morning we found that our total supply of wood had been consumed the night before, and we were without means of heating

the morning meal. No one relished the idea of going without food until noonday, so the boys struck out through the fields, purposing to bring back some sticks or fallen limbs from a near-by forest.

"They had gone but a little way into the wood when a pitiable sight met their eyes. Lying on his side, with his head pillowed upon his arm, lay a little colored lad, sound asleep. His practically naked body was drawn and chilled with the cold. There he lay, snuggled between two lank hounds, whose bony sides furnished but little heat in lieu of covering. Every now and then as they watched, he trembled in his sleep, or tried to snuggle closer to the dogs, in the hope that they would retard the numbing of his body from the cold.

"One word awakened the sleeper, and he sprang to his feet, throwing up his arms as if to ward off blows that he expected to fall. Upon seeing white boys and strangers, his fear in a manner gave place to bewilderment, but that quickly disappeared before soft words, to be replaced by a look of longing appeal.

"With his aid the cooks soon had a cheery fire blazing away, and soon breakfast awaited all hands. John, for it was he, must have eaten nearly as much as the rest of the company combined, but no one stinted him. The dogs, too, ate as if they were about famished. When every one had eaten and the camp had been cleaned, we sat about the fire and listened to the little fellow's story. The whole recital was to me a very pitiful plea that called for a response. I cannot tell all that was related that morning, for it was a very long tale of brutality and privation, but the immediate cause of his presence in the forest was the last of his father's many fiendish cruelties.

"John's father had a number of hogs that had been permitted to roam at will over an extensive inclosed field. Some of these porkers had succeeded in passing the wire barriers that were set for them, and were consequently lost to the owner, who straightway sent his son in search of the wanderers. But the effort was futile. After a whole day spent in tramping through the near-by swamp, the lad returned home without even a promise of later success.

"This was not at all satisfactory to the parent, who somehow seemed to blame his small son for the loss. The boy received a severe beating, and was sent to sleep without even a crust of bread to nourish his famished little body. In the morning he had been awakened before sun-up, and dispatched without breakfast to resume the hunt. His dogs fared better than he, for they were each permitted to gulp down a soggy piece of water-made saltless corn bread before starting out.

"All day the hungry child searched through field and thicket, pasture and roadside, forest and swamp, not abating his efforts until the blackness of midnight stayed his progress; then he groped his weary way homeward, fatigued, faint, and nearly famished, with only a dread of brutal abuse in the end, yet he stumbled along, impelled by a fear that was greater than the dread of undeserved punishment.

"But, happily, the father was not there when John arrived, so the boy ate, fed his dogs, and went to bed. Dawn found him once more trudging over the open pastures, presumably again in search of hogs, but in reality starting out to look for a new home. His legs and back ached still, where the pitiless rod had lately fallen. Cruel words oppressed his mind, and a harsh

command kept ringing in his ears: 'Don' chu dah kum back heah widout 'em hawgs—all on 'em. Efn y'u does ise sho gwine kill y'u.' It had not crossed his mind that he would not be killed if he went back home again without the desired hogs, so now miles lay between him and his unnatural sire.

"The morning we found him was the third of his wandering, weary flight. Both nights he had slept between those dogs, cuddled close to them for warmth, fondling them as the only creatures on earth that cared for his comfort.

"When he had finished his lengthy, pitiful story, that had long since gone straight to the heart of my tender wife, the destitute urchin shifted his position, for all the while he had remained standing, in spite of our oft-repeated urge to be seated, and stammered out, 'I-I-I—I—, M-m-m-mister white folks, don' you-all need no little boy to work fo' you-uns? I'd sho be mouty he'pful, an'-an'—I wanna eat.' Behind me my wife choked back her sobs, and whispered, 'Yes, William; yes, William.' But I didn't have to be urged; the plea was too pitiful to be resisted.

"We spent some time in the neighborhood investigating the case, and were encouraged to take the step that our hearts dictated, by the further revelations of the boy's treatment at the hands of his father, as we learned it from some of the sympathetic folk of the community who were greatly incensed by the hardships that the lad had endured all his life. Many times kind neighbors had intervened in the boy's behalf, and finally, while we were there, the brute father was brought under the hands of the law where he came into safe keeping for a while. This settled it. We had no

scruples about taking the boy. So here he is. John is now happy, and I am satisfied that he earns his wage.

"He is quite quick and learns well, but for some reason he prefers to use a mixture of brogues in his speech that seems to be original with himself. I cannot persuade him to go beyond the grammar school. He insists that he has 'larnin' enuf,' and so I have permitted him to take complete charge of this valley, where he lives a great deal of the time in happy solitude."

"Umph!" grunted Stanley. "He isn't anything like his rascally father. He is unusually considerate of the feelings of other people and of lower animals."

## The Narrow Way

MUCH labor was being put forth on the tiny dam, and the sluiceway that carried water over the mill wheel, furnishing power for various purposes. The task was almost completed, and satisfaction was felt by the entire group of workers, as they began to see definite results from their labors.

In the house, Dr. Ashley spent much time among the books of his well-filled library, perusing the pages of volumes that had remained unopened through long years of waiting. The general atmosphere about the place was studious, much akin to the environment at some college or university.

The patient had made rapid progress toward recovery, due to the marked blessing of God. To this was added the excellent attention that was his every moment during the day when needed, and the hardy constitution that was his birthright. Clean living and wholesome habits had given him a reserve of strength, so that he was winning his way back to normal even sooner than had been expected. This evening, when the company gathered, Frederick was permitted to lie in the midst of the group on condition that he would not engage in the conversation.

With the coming of night, heavy, black clouds appeared, and ere long big drops of rain pattered upon the house, announcing one of those mountain storms that sometimes work havoc for the people of the hills. The roaring of heavy rainfall could be heard in the distance some minutes before it reached Verdure Valley.



Finally it came, a mighty downpour that would certainly test to the limit the strength of their dam and the proper construction of their sluiceway. But really, this was just what the group wanted, in order that they might have sufficient proof of their skill. So while the storm roared without, the circle inside drew their chairs a little closer, talked in louder tones, and proceeded unhindered in their study.

"It seems to me, Everett, that Sabbath keeping today would be a very irksome thing," declared Jack. "Almost all Christendom celebrates Sunday, and for a few to undertake to follow the commandment would make them exceedingly conspicuous. Of course, if the world at large should decree a change from the first day back to the right Sabbath, the seventh day, then the problem would be completely and satisfactorily solved. But until the majority of the good Christians of the land decide for the Sabbath, I think it altogether unnecessary to run counter to the religious teaching of centuries, and thus bring down upon oneself a great deal of scorn, ostracism, and even persecution. A Sabbath keeper would be outstandingly peculiar, altogether different from his neighbors, and you will readily see that he would not be liked by the majority; for no one has much use for 'peculiar' folks. Let us not quibble over a matter of days, but give ourselves to the larger, easier, and more enjoyable work of doing good in the earth."

"Jack is right," said Stanley, "about having to face sneers and rebuffs when people begin to keep the Sabbath. As it is Sabbath keeping that brings on trouble, would not that then be against us? I found a text today that will settle the whole question, I believe, in

favor of keeping any day that may be convenient. I want Everett to read it for us. It is in the second chapter of Colossians, the fourteenth verse on. Read it, Everett, please."

"All right, Stan. I'll read it in a moment, but let me take up a couple of points in Jack's remarks first, then we'll go over to Colossians," replied Everett, and continued:

"It seems that in the minds of many, Christianity is wholly a question of expediency and comfort, but I must remind you of the fact that while there is great joy in following Christ, the Christian life is not without cross bearing. You remember Jesus said: 'He that taketh not his cross, and followeth after Me, is not worthy of Me.' Matt. 10:38.

"Our Redeemer realized that scoffs and even persecution would be encountered by His followers, and He left a precious promise that those who endured these hardships and discomforts for His sake would in the end triumph and receive the crown of life. Christ has not anywhere planned that His followers should do things that would in any way compromise the truth for any reason whatsoever. What shall be said, then, of those who deliberately forsake the right, merely because by so doing they avoid unpleasantness? To those who are persecuted for righteousness' sake, Jesus said, 'Rejoice, and be exceeding glad.' Matt. 5:10-12.

"As to the hope that Christendom at large will adopt the Sabbath, let us not be willing to place our eternal destiny in the hands of the multitude, who are almost always careless of their own goings and who are totally indifferent where others are concerned. Always remember what Jesus said about the many. You have your

Bible open, Ernest; read the thirteenth and fourteenth verses of the seventh chapter of Matthew."

"'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'"

"In following the keepers of the first day, with which company will we be journeying, with the many or with the few?" asked Ernest.

"Undoubtedly we will be going with the vast majority. Almost everybody keeps Sunday," said Stanley.

"Is the Sunday-keeping way an easy, a popular path over which many hasten, or is it a strait, unpopular road?" queried the defender of the seventh-day Sabbath.

Jack laughed and said, "Why, Everett, if you follow that line of argument to its conclusion, you will have the multitude suffering destruction, and only the few saved. I declare, though, I believe that is the truth. The crowd is almost always wrong. That's a fact!"

"Then," said Everett, "why worry about being peculiar? Is not that very peculiarity a result of walking in the narrow way? The fact is, God is very partial to peculiar people. He desires His followers to be different."

"He does?" exclaimed Jack, "What makes you think so?"

"God does. Turn over to Titus and read the fourteenth verse of the second chapter."

"It says here, 'Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a *peculiar* people, zealous of good works.'

Well, He does say that He wants to purify unto Himself a peculiar people, sure enough."

"Did you notice what it is that makes these people peculiar, Jack?" asked Everett.

"N-o, I don't believe I did notice that. What is it?"

"From what did He say He will redeem us?"

"We are to be redeemed from *iniquity*," replied Jack.

"What is iniquity?"

"Iniquity is sin," declared Stanley.

"And sin is what?" questioned Everett again.

"Sin is the transgression of the law," said the doctor. "I see your point, son. It is this: Iniquity is sin, sin is the transgression of the law, and Christ has redeemed us from *all* iniquity, therefore we are to be freed from transgressing any part of the decalogue, which includes freedom from breaking the Sabbath. To be different in the matter of the Sabbath, will in a definite way make a man peculiar. Is not that it?"

"That is the very point I wanted to develop. Now notice the latter part of the verse. Of what are these peculiar people to be zealous?"

"They are to be zealous of good works."

"That means that in being zealous of good works they are to be faithful in keeping the law, does it not? It is Paul who records the fact that the *law is good* (Rom. 7:12), and Christ said that its observance is to be a test of our love for Him. John 14:15, 21. If we don't keep the commandments, the love of God is not in our hearts. What we profess amounts to but little. We must have the indwelling Spirit of the Son and continue in Him, permitting the divine Spirit to dwell in us. John 15:4-7. John declares in his first epistle, the third and fourth verses of the second

chapter, that those who do not keep His commandments do not even know Him. Certain it is that when one knows the fullness of the beauty of Christ through intimate contact with Him in everyday life, his whole being will be filled with a likeness of Him who died upon the cross to save man from sin—to set him free from the habit of breaking the law.

“I much prefer to know that I know Him, even though that acquaintance with my Saviour has so changed my life from others about me as to make me peculiar, and with that knowledge of His presence, rest in the assurance that one day I shall enter into His reward, than not to be sure that I am His, not to be peculiar, and not to have complete hope of life hereafter.”

“Yes, but, Everett, all this law that you are talking about so much was nailed to the cross, according to this text in Colossians. Perhaps I don’t understand it, but it seems plain. Read Colossians 2:14, 16.”

“‘Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.’ ‘Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which—’”

“That’s enough, Everett,” interrupted Stanley. “Now if that does not mean that the Sabbath is done away, what can it possibly be teaching? It seems as clear to me as the noonday sun. It says plainly that the law was nailed to the cross, and in that manner taken out of the way.”

“No, Stanley, you are mistaken. The text does not say that the law of God was nailed to the cross; in fact,



this passage doesn't even mention the decalogue. It is speaking of ordinances which, in order that no question may arise concerning which ones are meant, are clearly defined."

"But an ordinance is a law, isn't it?" protested Stanley.

"Yes, an ordinance is a law, but in the strictest sense we do not refer to constitutional laws as ordinances. Therein lies the difference. Perhaps you could give us a clearer understanding of the difference between an ordinance and a law in the sense here meant," said Everett, addressing his father.

"When one refers to laws, merely, he is speaking of any rule enacted by the properly constituted authority; but when the term 'ordinance' is employed, the sense is usually that of a local law binding upon a municipality, or if upon the body of the people, only for a specified and limited length of time. The fundamental law of the land is not an ordinance."

"Stanley, which one of the precepts of God's law commands circumcision?"

"Not any of them."

"Well, the verses preceding those I read, speak of circumcision in connection with those ordinances that are abolished. Col. 2:11-13. Which one of the ten commandments tells us what we should eat and drink?"

"What are you talking about, man? There isn't a word about food or drink in God's law," declared Ernest in surprise.

"That is just what I want to make plain. These ordinances which were nailed to the cross were laws relating to food and drink. You will see very clearly by reading the sixteenth verse that this is the law that



is referred to. Which one of the commandments tells us to keep certain holy days and new moon periods?"

"The law of God mentions only one holy day, and that is the Sabbath. It says nothing about new moons," came the answer from the doctor.

"Does the law of God speak of sabbath *days* or just of *the Sabbath day*?"

"The fourth commandment knows only one Sabbath day—*the Sabbath*, which is *the seventh day*," said Ernest.

"But the sixteenth verse says these ordinances which were blotted out had to do with sabbath *days*. Down in the seventeenth verse, which I started to read awhile ago when Stanley stopped me, we are told just what sabbath days are referred to. It also makes it plain that the ordinances that were nailed to the cross of Christ were not the fundamental law of God. Stanley, please read the verse."

"Which are a shadow of things to come; but the body is of Christ."

"You see the seventeenth verse tells us that the ordinances that do not now exist were laws that pointed to things which were yet to come. Which part of the ten commandment law points forward to the body of Christ?"

"No part of the law points either forward, nor yet to the body of Christ."

"But the text says, those ordinances which are now abolished are 'a shadow of things to come.' They embrace the law of circumcision, which is no part of God's ten commandment law; describe feasts of the new moon, which cannot be found in the decalogue; also they have rules regarding holy days, and pronounce against things that are at times eaten and drunk; and

command sabbath days. None of these things are in God's moral law. They all pointed forward to the first coming of the Messiah, and are limited to the time before His death. At that time they naturally ceased to function, for they had served their purpose.

"God's law, the moral code, does not point forward to the coming of Christ. It is not bound by any limitations, but will last forever. But there was an ordinance connected with the service of the sanctuary that did point forward by many types and symbols, constantly reminding the people that the Messiah would come and die for the sins of men. This law is described in the ninth chapter of the book of Hebrews. The ninth verse says: 'Which was a figure for the time then present.' When that time, with its sacrifices, its meat and drink offerings (verses 10-12), and other types, met Christ, of whom they were all a shadow, they ceased through limitation of time. No longer was it true that Christ would come to die, not any more could the burnt offerings portray the coming Saviour. Christ had come and offered Himself as the 'Lamb slain from the foundation of the world.'

"The eighth verse of the tenth chapter says, 'Sacrifice and offering and burnt offerings and offering for sin, . . . which are offered by the law.' Which law commands these things? Will you tell us, father?"

"The ceremonial law is the ordinance that commanded all the sacrifices and types. This law was written by Moses, and was necessary for the proper operation of the sanctuary service. Heb. 8:5. This is the law that pointed forward to Christ. It was used only under the Levitical dispensation, and was in force merely until the death of Christ. Then the whole system ceased, as was signified by the rending of the

veil in the temple (Matt. 27:51), thereby, in the minds of the Jews, profaning the most holy place by uniting it with the holy and outer apartments."

"To be sure, it was that law which pointed to the first advent of Christ. The fourth precept, or Sabbath command, of God's great moral law, constantly reminds us that the earth was created in six days by the mighty power of God, and that He ceased His work of creation at the close of the sixth day, and set apart the seventh day as a memorial of His creative power. This law cannot in any way be said to be against us.

"Is it against us that we are commanded to worship God only? Is the prohibition of the worship of images 'against us'? Do we have a hardship imposed upon us in the law that forbids taking God's name in vain? Are we not protected by those laws which say, 'Thou shalt not steal,' 'Thou shalt not kill,' lie, covet, bear false witness, and commit adultery? What do you think about it, Stanley; how is it against us to be commanded not to kill our fellow man?" inquired Everett.

"I am understanding. It is not against us at all. These laws are all in our favor and for our protection. It was the ceremonial law, and not the great law of God, that was nailed to the cross. I am glad that I introduced that text, because it has helped me to see that there is a vast difference between the decalogue that God gave directly to all the people, and the ceremonial law which He gave through Moses for the Levitical dispensation."

"Everett," said Ernest, "I am convinced that the seventh day is the Sabbath. God's law has not been abolished. It is still binding upon me. But there are still some questions in my mind, and I desire to study the subject further."

## Not Guilty

WITH hands clasped behind his back, with bowed head and nervous tread, Stanley Anderson restlessly paced the library floor. It was Friday afternoon, and the dark shadows reaching out from those beautiful western hills across the valley, silently announced the near approach of God's holy Sabbath day—a day that was to mean much in at least this one life. There alone he fought his battle.

At every sally the enemy was hurled back in defeat. "No," almost shouted the wrestler with himself, "God could not have changed His Sabbath; the text says positively, 'With whom is no variableness, neither shadow of turning.' James 1:17. The repelled foe returned again to strike at what he thought to be a weak place, only to sustain another repulse when the honest soldier deliberately shook his head repeating, "'Jesus Christ the same *yesterday, today, and forever.*' Heb. 13:8. I know the Sabbath Christ kept 'yesterday' was the seventh day, therefore the Sabbath He keeps now is the same as the one He kept then—the seventh day. The day of rest that Jesus Christ will keep in the future 'forever' is the same that He keeps now, and has kept in the past, the only one He recognizes—the seventh-day Sabbath.

"He said He didn't come to destroy the law, but to keep its requirements. Matt. 5:17, 18. Instructions given to His disciples were that they should pray that they might not be led by the press of adverse circumstances to break the Sabbath day after His depar-

ture in person from the earth. Matt. 24:20. The Son of man set up commandment keeping as a test of our love for Him (John 15:14), even as His implicit obedience to His Father's commandments was proof that the Son of heaven, come to earth, abode in God's love. John 15:10.

"All those things that Christ received from the Father, He in turn taught to the apostles (John 15:15), at the same time commissioning them to go into all the world, unto every race and people, and there teach them the glad story of salvation from sin and bondage and shame through the blood of the atonement. His command to teach said, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all things* whatsoever I have commanded you.' Matt. 28:19, 20.

"The Saviour's promise to attend and protect the messengers of the gospel was given only to those who teach *all things*. There is then no special promise to the man who, knowing the Sabbath, refuses to obey merely because it is not popular. Jesus Christ Himself was not popular. The church rejected Him; His own nation spurned and crucified Him. He came unto His own, and His own received Him not. The servant is not greater than his lord. Why should I expect to be popular with those who are not concerned about the way of salvation, or seek to court the favor of men that do not walk with the Nazarene?

"It is impossible that Christ gave a new Sabbath commandment, and that none of the disciples knew about it sufficiently well to make a permanent record of it. The beloved disciple John said, 'Brethren, I



write no new commandment unto you, but an old commandment which ye had from the beginning.' 1 John 2:7. John proves clearly by this statement that Jesus never told him of a new day of worship.

" 'He that saith he abideth in Him ought himself also so to walk, even as He walked.' Now the question is, How did Christ walk as concerns this Sabbath question? Christ did no sin. He walked in the way of the commandments all those thirty-three and one-half years of His ministry upon this earth, establishing a lifelong custom of Sabbath observance, so that it is written of Him that it was His 'custom' to go to the house of worship on the seventh day, and there participate in the divine service. Luke 4:16.

"No, no! God did not change the Sabbath, it has not been altered by Christ. John declares that he is giving no new law; so search as one will in his writings, there is not a trace of a command concerning a change; the responsibility cannot be lodged at his door. Which one of the apostles did tell us of a change?"

Unconsciously, the pacer had been talking aloud, so that the sound of his agitated voice attracted the attention of Everett, who was just returning to the house from a trip to the distant mountain village, their nearest place at which to secure necessary supplies. Wondering what could be worrying the strong man, Stanley, he quickened his pace, and pushed open the library door to discover his friend there, humbly kneeling in silent worship. He was praying to God to give him the Sabbath blessing this very first seventh day, that he might be sanctified in his heart and life as he endeavored by the grace of Heaven, to "walk even as Jesus walked."

Everett backed quietly out of the room, and softly



closed the door, in order that the victor over tradition, teaching, habit, custom, and many other slave masters who drive men and women to final destruction, might be totally undisturbed in his communion with the invisible King. From this place of prayer, where an earnest seeker after truth was communing with His Maker, went the defender of the seventh-day Sabbath to his own room, where in like manner his heart's burden was lightened and his soul's joy was magnified in a petition of thanksgiving and praise to the heavenly Father, who watches over His own. Everett prayed for greater grace and more of the power of the Spirit of truth, that the others might also be brought to accept all the light. How his heart beat in gratitude and pride and hope! Arising from his knees, he hastened to join the guests.

Voices sounding from outside the dining room window attracted his attention. Looking out upon the lawn, he saw Ernest Bellingham and Jack Cruise seated upon the grass, and engaged in earnest conversation. A few words fell on Everett's ears, and restrained him from interrupting his friends.

Immediately a desire arose within him to know just how far their own reasoning on this subject had taken these men, and obeying the impulse to satisfy himself, and at the same time to gain the rest that his weary limbs were calling for after his long tramp and ride, he sank onto the soft seat in the alcove and listened. Ernest was saying:

"Neither did Paul change it, because he says in Acts 24:14: 'So worship I the God of my fathers, believing *all* things [not nine things, mind you, or most things, but *all* things] which are written in the law and in

the prophets.' Now you know well enough, Jack, that the writings of the prophets which Paul here speaks of, are all found in the Old Testament, so also is the law that he believed. We know that the Sabbath taught in the Old Testament is the seventh-day Sabbath. Since Paul believed all things that were taught there, he was compelled, according to his own declaration, to believe the Sabbath, and he believed it so strongly that he declared positively, 'I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.' Acts 26:22.

"The prophets and Moses did not teach that a new sabbath would ever come to take the place of the Sabbath of creation. Had Paul taught another day of rest, he would have been teaching something that he did not find in the law, in the prophets, or in the writings of Moses. Luke declares that Paul's 'manner' was to celebrate in a most acceptable way the day taught in the law, the prophets, and in Moses. Acts 17:2. All through the book of Acts you find him keeping the Sabbath, and mark you, it is invariably called *the Sabbath*. Nowhere is it referred to as the Old Rest, the Former Holy Day, the Sabbath of the past dispensation, or any such term. It is always just plain '*the Sabbath*.'

"In Acts 13:14 we find our apostle going into the synagogue on the Sabbath, and that in spite of the fact that Paul was the heaven-appointed and divinely commissioned messenger to the Gentiles. It was Paul's prime duty to minister to the Gentiles—to people who were not Jews, and who disliked the Jewish customs. But regardless of the fact that he might have aroused prejudice in the minds of the unbelieving Gentiles wher-

ever he went, Paul on the Sabbath sought out the people who recognized the sacredness of the seventh day of the week, and went to worship with them.

"In the forty-fourth verse of the same chapter we find him preaching on the Sabbath day not to the Jews only, but also to a vast assembly of the Gentiles of that city. It is very evident that the Gentiles knew Paul to be a Sabbath keeper. There is no suggestion whatever that he called a meeting on Sunday. The scripture says, 'When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.' 'And the next Sabbath day came almost the whole city together to hear the word of God.' Acts 13:42, 44. Thus by his example, Paul taught these people the sacredness of the seventh-day Sabbath."

Everett drew a little closer to the screen in order better to hear the conversation, and leaned his head against the wire. Well did he know where this reasoning, if faithfully followed, would lead those young men in their search after truth. Each word that fell from the speaker's lips, he eagerly caught up and held, cherishing the main thoughts in his mind; for Ernest had been doing some thinking.

"Then when they came to Philippi, Paul went out on the Sabbath day to pray (Acts 16:13), and even in that out-of-the-way place, when opportunity offered, he taught the women who were accustomed to meet there, with the result that some converts were made to Christianity, and in this manner the church was strengthened."

"Ernest," exclaimed Jack, "you must be intending to keep Saturday. A chap can't very well talk the way

you are talking without throwing Sunday overboard, and taking full and complete hold upon the seventh-day Sabbath; that is, unless he is a hypocrite, and I have known you these many years without yet finding in you the slightest trace of hypocrisy."

"I hope I am not a two-faced person, Jack. It is my wish always to do the right thing, and to be honest with myself as well as with my fellow men and with God. Regarding the Sabbath, it is a joy to me to tell you that after thoroughly weighing the Scriptural evidence, I have come to the definite decision to accept the light that has come. I want to walk while I have the light, lest darkness come upon me.

"There is not the least bit of doubt that Paul kept the Sabbath. The fourth verse of the eighteenth chapter of Acts declares that he reasoned in the synagogue at Corinth every Sabbath day. The eleventh verse informs us he continued there one whole year and six months. This makes a total of seventy-eight consecutive Sabbaths that our apostle to the Gentiles observed right there in the one city of Corinth. Yes, sir, I intend to keep this very Sabbath that is almost upon us. What do *you* plan to do about it?"

"Oh, I dunno, I dunno. It isn't best to jump into things without giving them due consideration. I am not going to worry any. I came out here to camp and hunt and enjoy a fine summer's vacation without bothering my mind. You fellows were also seeking mental relaxation, and a fine lot you are getting, now that you have stirred up Everett's religious zeal. Of course I know he isn't pushing his ideas or opinions on any of us, but we somehow were caught in a net and took it upon ourselves to change his convictions, and we

found that it was a greater undertaking than had been even dreamed. Why, instead of changing Everett, the tables are turned, and we are all being changed. Even my regard for Sunday is passing. Yours is gone, and I am afraid Stan is suffering in the same way you are afflicted. If I ever become thoroughly convinced, that will mean a change; but I am not yet convinced, and to be perfectly frank about it, I don't intend to go out of my way to be convinced. I am satisfied with my present way of living.

"Anyway, I want to hear what the doctor and Stanley have to say, before further committing myself. The doctor has been studying this question in real earnest, and something is bound to turn up from his investigation. Stanley is about won over, but he has a fine mind and is of an inquiring turn, so he will know what he is doing before he makes a change of any kind. But don't let me weaken your resolution. Stand by your position. You have little to lose, if it is not any longer required; but if it really is as essential as Everett believes, then you have everything to gain by keeping it."

"But, Jack, it must be essential. God takes great pains concerning His law. Don't you remember that when Paul was called, according to the account given in Acts 9, one Ananias of Damascus was sent to instruct and baptize him?" Acts 9:10-20.

"Yes, I remember that, because we read the chapter just a little while ago, but what does the sending of Ananias to teach Paul, the new convert, have to do with keeping the Sabbath?"

"It has much to do with it. In the times of his ministry, after Paul had received his instruction and



was sent out to teach, he declared that Ananias was a devout man according to the *law*. Acts 22:12. Was it not the law which proved to Paul that Ananias was devout, or rather was it not the fidelity of Ananias to the teachings of the law that caused Paul to declare him so devout?"

"Oh, there is no doubt that it had something to do with it, anyway."

"It must not be overlooked just in this connection that Ananias had a good report among all the Jews that lived there. Do you imagine for a moment that a man who disrespected the Sabbath would have had a good report among that people who were so particular and self-centered that they would not even permit their clothing to come in contact with the dress of another who was an unbeliever? Even though some might perhaps recognize a Sabbath breaker as of 'good report,' which thing is barely possible, that thought is excluded, because the text says he had a good report among *all* the Jews. His report was good even among the strictest of the Jewish Sabbath keepers, and you well know that at that time the Jews really observed the rest day."

"Well, what of it? what if he did observe the Sabbath and keep all the law, what does that have to do with Paul?" asked Jack, a bit puzzled.

"Almost everything," answered Ernest. "It shows that Christ, in sending one to instruct and baptize the man who was to become the apostle to the Gentile nations, chose a man who would teach the candidate to this important post, the necessity of obeying *all* the law, the Sabbath included, and to baptize him after the order of the commission given in Matthew, which spe-



cifically charges the apostles to teach *all things commanded*. Matt. 28:19, 20. Had Paul not been willing to conform to the standard of the law, Ananias could not have baptized him; but he was baptized, and he was sent out to teach these same principles, which make a man devout according to the law.

"Therefore, being sent to the Gentiles, this new minister of the gospel of Jesus Christ taught his hearers the necessity of keeping the Sabbath, which is in the bosom of the law. It was in the discharge of this duty that Paul reminded the Hebrews of the glories of the home of the saved, and pleaded with them to relinquish their unbelief and lay hold upon that faith in the heavenly Canaan which would lead them to faithfulness in keeping the Sabbath that was instituted at creation. Heb. 4:1-11.

"You recall that Paul's policy in instructing new converts was that they should not be required to bear any greater burden than necessary. Acts 15:28. But he taught Sabbath keeping, and set a good example by keeping it himself. Therefore in this gospel dispensation we, too, ought to keep it."

Jack remained silent a moment. Everett, at his point of vantage by the open window in the dining room, drew back a little that he might for himself ponder these thoughts which had never before been called to his attention. Not long did he meditate; the words of the doubter startled him into attention once more.

"That's plain, Ernest, very plain as far as it goes. Paul was taught allegiance to the law at the very outset of his ministry, and it is reasonable and logical to conclude that he carried this teaching into his public work.

There can be no doubt, but I'll wait awhile before I make a change."

"Better be careful, Jack! Remember how King Agrippa declared to Paul, 'Almost thou persuadest me to be a Christian' (Acts 26:28), yet so far as we know, his lack of decision permitted him to go no farther, and unless he went all the way after receiving the amount of light that had come to him, his end will be certain. In replying to the king, the prisoner wished that both he and the whole assembly might be entirely as he was, save for his bonds (verse 29); and you will remember that it is recorded only a few verses above (verse 22) that the ambassador to the Gentiles taught only the things found in the writings of the prophets and of Moses."

Just here the exchange of thoughts between the two young men was interrupted by the loud clanging of a bell in the hand of John, who was anxious to have his boarders assemble at the supper table. Then, during the course of conversation, Stanley changed the trend of unimportant talk into something more profitable, by announcing:

"Well, folks, tonight I begin the observance of my first Sabbath. It has taken a good deal of deliberation and much earnest prayer to bring my rebellious will into harmony with God's mind. But after carefully going over the matter in hand, not once nor twice, but dozens of times, I have been forced to render a verdict. By multitudes of men God is arraigned for changing His own law, and He has presented positive proof through His numerous witnesses in the New Testament; and by establishing an alibi, has shown that of this charge He is *not guilty*.

"Jesus Christ, also flagrantly accused, even by many learned religionists and eminent divines, has amply shown His innocence, so that I am compelled also in His case to return this verdict: *Not guilty*.

"Inasmuch as these are the only beings having sufficient power to make alterations in the divine law, one need look no farther. It is often alleged that the apostles made a change in the precepts of the decalogue, but I searched closely into the writings of that one apostle, who alone of our Lord's followers was styled 'the beloved,' thinking that surely if permission had by any chance been granted to one of the twelve to tamper with God's own law, John would be the one selected. Surely he would do only that which would be in harmony with His Master's will.

"After placing him in the prisoner's box of the word and bringing in the witnesses,—his epistles and the Gospel,—my verdict here can only be as it was in the cases of the others accused under a like charge: *Not guilty*. If each of you will investigate, I am sure that you will come to understand, just as Everett and Fred and I do, that God is in reality unchangeable, and that His law is as lasting as He."

"Like you, Stanley, I shall this day observe my first Sabbath," said Ernest, glancing out of the window to determine that the sun had already gone down, and that this was the time of the Lord's Sabbath. "Jack and I have been over the same ground you covered, and we find that the apostle Paul should be added to the list of those *not guilty* of tampering with the law of the Almighty."

## Who Is a Good Citizen?

IT required but a few minutes to change from the dining room to the easy comfort of the accustomed gathering place on the porch. Here the whole company assembled, including even John, who wished to understand what these many lengthy discussions were about. But before an hour had passed the steady rhythm of his deep breathing and moderate snore, notified the whole house that at least one person had lapsed into healthy slumber.

Jack fidgeted a great deal, and several times started to speak without giving sound to his thoughts, but finally he could restrain himself no longer, and exclaimed: "Perhaps we did not examine all the evidence. It might be well to look into the matter more closely. Let us not make a mistake that will be revealed to us afterward, when we will be subjected to embarrassment and self-condemnation for not having done our duty in the first place.

"If I am not wrong, Paul does say very clearly in Romans 6:14 that we 'are not under the-law, but under grace.' What can that mean but that we are not bound by this law which does not save us? We are under the grace of Christ, which is so immeasurably above the law as completely to eclipse it and nullify any force that may have attended its mandates in times past.

"That isn't all either. Please hand me that Bible there by you, Ernest. I think I can read a few passages of Scripture that have come to my attention in the last little while, through which I purpose to prove my

contention. Thank you. Let me see—yes, here it is in Romans, the seventh chapter and the fourth verse.

“Wherefore, my brethren, ye also are become dead to the law by the body of Christ.’ Could anything be plainer than that? Surely when a person is dead, he can no longer recognize the existence of things! This being true, according to Paul’s statement that we are today dead to the law, present-day Christians are not to know even that there is a law, we are unconscious of it and not controlled by it any more than a dead man is influenced by the laws of the State. Note also what the remainder of the verse says: ‘That ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.’ Formerly followers of the Creator were married to the law, and were, because of this, subject to its requirements; but since Christ’s coming, we are married to Him. This means that the believers were divorced from their old master and are now subject to His grace.

“Again in the sixth verse we read: ‘Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.’ Is it not evident that Christian service is a new kind of devotion, and that it is different from the homage of the old days?

“Christ recognizes our natural weaknesses, and has now made provision for us. All any one living in this dispensation needs to do is to turn himself over to the mercy of Jesus, accept His proffered grace, and be saved. Romans 8:1, 2, says: ‘There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.



For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.' Now why is there no condemnation? Simply because there is no law to condemn. How does it happen that we are free from the law? How can one belong to something that no longer exists? So far I have opened up the fact that when one accepts the grace of Christ, he is free from the law of sin which always demanded the death of the sinner. Following Paul's thought in the third verse I read, 'What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' You see, Christ is in our flesh now. He kept the law for us, fully meeting its obligations, therefore we are not any longer bound by it, so that for us the law is not. The Sabbath is found only in the law: we are not to recognize the law any more; therefore I am not worrying about the Sabbath."

Jack pushed his chair away from the group that had sat quietly listening to this burst of argument, leaned back in his seat, and heaved a great sigh that seemed to say almost in words: Now that I have discharged my duty, I have no longer any interest in the topic of discussion. If you still persist in being deluded, at least my hands will be free of blame, for I have made the falsity of the claim that it is necessary to observe a day of rest, perfectly clear to you all.

A silence fell on the group. It seemed that there was no reply to make to these bold statements, uttered with convincing force. Even the ever-ready Everett was quiet; every eye turned expectantly toward him, but no one spoke until the doctor broke the silence.

"What have you to say about this, son? Apparently it has brought in an element of confusion."



Everett placed his elbows on the little table that stood just before him, and leaning toward Jack asked:

"Jack, who is a good citizen of the United States of America?" then without waiting for his reply, he inquired again, putting another question, "Are you a good citizen?"

Straightening up proudly in his seat, and looking squarely at Everett, Jack replied:

"Yes, I am a good citizen of the United States."

"You are not wanted by the police or civil officers of the nation for any violation of America's laws?" continued the questioner.

"No, sir, the police would not be interested in me at all," declared Jack, still more positively this time.

"Let me understand you thoroughly," Everett went on. "You are telling me that none of the laws of this country condemn you, and because they do not condemn you, you are not liable to the penalty of their transgression. Is that what you mean?"

"Exactly," replied Jack.

"Would you mind telling me just why the police are not searching for you?" Everett asked, a twinkle gleaming in his eye.

With a great deal of mock dignity, Jack Cruise replied: "It affords me a great deal of pleasure once more to inform you in the presence of these witnesses, that the reason for the lack of interest in me manifested by the police officers of this nation is found in the fact that I, Jack Cruise, have not been guilty of violating either laws or ordinances."

"According to that, I am to understand that not being subject to the penalty of the law, you are *free* from the hand of the *law*?"

"That is what you ought to understand."

"Then to put it in other words, you are not under the law?"

"No, I am not under the law," said Jack, but not with so much force, because this question had given him food for thought.

"Because you are not now under the law, or rather under the penalty of the law, does that give you a right to go out and rob a bank, slander a neighbor who in his way of thinking may not always be conformable to your ideas; murder your enemies, or enter into treasonable compact with your country's foes?" inquired Everett.

"No, it does not," came the answer. "If I did these things, then without a doubt the police *would* be interested in me."

"But why would the officers of the law be searching for you under those circumstances?"

"Officers of the law are sworn to bring to justice all who violate the laws of the land. If I were a law-breaker, then it would be their duty to search me out and bring me into court to stand trial for the charges brought against me."

"But," continued Everett, "you said just a moment ago that you are *not under the law*."

"Well, what if I did? I say it again. The law doesn't want me for anything," retorted Jack, with a slight show of heat.

"Of course it doesn't want you now, Jack. It is not looking for you, simply because you are not a criminal, because you are not *under the condemnation* of the law, and because you have not incurred its penalty. The only people in the United States who are not *under its laws* are those who do not break them. Just as soon as a man is suspected, the law is interested in him.

When he is proved guilty, then he passes under condemnation, and must pay the penalty prescribed for the violation of the particular statute covering his case. Isn't that true?"

"Surely. I see your point. You mean that the only people who are not under God's law are the ones that keep the law, but you are overlooking the element of grace that I endeavored to feature a while ago," said Jack.

"Do you remember that memorable day you were in Lancaster, just before the classic,\* when you received that telegram from the coach saying that Hobbs was ill and you were wanted to fill his place on the team?" came Everett's smiling question, by way of answer to the accusation that he was overlooking part of the strong points of his opponent.

"I should say I do!" grinned Jack, complacently, thinking of the victory he had helped the college to win.

"What did you do in response to that message?"

"What did I do? Why, I hopped into that 'bus' of mine and fairly 'burned the wind' in my endeavor to get there as quickly as it was within my power to do. No one would expect me to miss a chance like that, and if there should happen to be any, they could 'expect' right on," answered Jack with enthusiasm, as he thought of the triumphs of that memorable day.

"Of course we all know that is the way you feel about it, but we want to know if something didn't happen to you while you were en route."

"No, nothing happ— Oh, yes! Officer O'Connell took me in tow, and very much against my will and loud protests escorted me to police court, causing me

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\* A "classic," in the parlance of college teams, is the deciding game of a series, or a game which gives to one team or the other a paramount decision, and perhaps the cup or trophy.

to lose a lot of valuable time. There are too many of those officers patrolling that road for the comfort of any fellows who may be in a great rush, or happen to be responding to messages similar to mine."

"Is that all there was to your experience? How did you make out with the judge?" Everett urged.

"Why, that was too big a scare to be a joke!" cried the athletic lad. "You see, Judge Hamilton had it in for me already, because this wasn't my first burst of speed over that road, and he had it all set to make an example of me by giving me the limit of the law. I can't say that I would not have deserved it if the old gentleman had carried out his original intentions. My speedometer played between unlawfully high figures all the way. However, before the sentence was pronounced, I put in good time and my best skill at begging.

"The judge is an alumnus and loyal to the old school, so I played up the classic for all it was worth. Of course the whole story, with many embellishments concerning Hobbs' sickness and my sudden notice to take his place, played a prominent part in the plea; then I produced the telegram and passed it over for the inspection of the court, incidentally reminding my captors that every moment's delay would be costly for me, and that my failure to get there on time might be the cause of losses by the team. Of course I promised everything, so the judge said, under the circumstances, he would let me go," declared Jack, still smiling happily.

"Were there no conditions covering the terms of your release, or rather of your dismissal?" asked Everett.

"Of course there were conditions," replied Jack, "Judge Hamilton assumed his most solemn countenance,

and employed impressive tones of voice, as looking me straight in the eye, he said: 'Mr. Cruise, you are an old offender, and deserve a heavy penalty; but for the sake of the school and the classic, I am going to release you; but mind you, if ever you are brought before me again on this charge, you will get the limit. Understand me, young man?' I said, 'Yes, sir,' humbly enough, and he went on, 'Very well then, you may go, but in going, be sure you don't fall into your habit of speeding, because if you do, I am going to cause you to feel the full weight of the law.' I passed out, thankful for his honor's clemency, resolved never to race at breakneck speed along the roads again, but to be sufficiently moderate in the future."

"Did you deserve the leniency shown you by the judge at that time?" asked Everett.

"Can't say that I did. The fact is, I'm surprised he didn't give me at least a stiff fine."

"Then you escaped the penalty of the law through favor of the judge, and you didn't deserve that favor."

"That must have been my 'lucky' day."

"Is not *grace* undeserved, unmerited favor—clemency, bestowed upon one who is altogether undeserving?" asked Everett.

"It is," said Jack, puckering his eyebrows.

"Then at this present moment you are still under the grace of the judge. But can you, because you enjoy this favor, race along the Lancaster road at a lawless speed without fear of incurring the court's displeasure? Would you not by this ingratitude and abuse of your liberty draw down upon yourself the penalty of the law, and forfeit the benefits and forgiveness formerly graciously exercised in your behalf?"



"You know Judge Hamilton as well as I do, and you know that if I'd wax careless and speedy along that road and get caught, I'd be 'in bad' with the judge right off. The old gentleman would make it rather 'hot' for me. In his eyes that would be worse than ingratitude: it would be a fool's presumption, requiring nothing less than the limit of the law."

"That is very much the way it is with God. We have all broken the law. Paul tells us in Romans 3:23 that 'all have sinned, and come short of the glory of God,' thereby bringing down upon our heads the full weight of the severe penalty of that law—death. But Christ, not willing that we should perish, offered Himself in our stead, meeting thereby the penalty for those sins that we forsake. Out of pity, the Son of God exercised His grace, setting us free; but our freedom is, like your freedom at this time, conditional, and the condition is that we transgress the law no more. Our justification is not deserved, but it is freely given. Rom. 3:24. We must believe that Christ has forgiven us, and the faith we exercise in the Saviour procures for us the reality of liberty.

"Get the thought again clearly. The law does not acquit the guilty. It cannot save any. By it all are included under sin and all are condemned. Though we don't deserve it, when we exercise faith in the atoning power of Christ, He out of His great heart of love and by His wonderful sacrifice, frees us from the penalty of His law, on condition that we transgress it no more; just as Judge Hamilton did in your case. Our faith by no means nullifies the law. Paul asks, 'Do we then make void the law through faith?' and he answers, 'God forbid: yea, we establish the law.' Rom. 3:31.



"A man cannot be justified by keeping the law of God, without faith in the atoning power of Christ. On the other hand, it is useless for him to say he is saved, and believe himself under the grace of Christ, unless he not only has faith in the Saviour's atonement, but manifests that faith by permitting Jesus, the great law keeper, to keep His law within him.

"It would be useless for you to go to Lancaster and boast of being under special favor of the court, unless you refrained from speeding. What, think you, would happen to your favor if you were again found guilty of breaking the law?"

"There would be no favor for me," declared the former speeder,

"In order to keep under the grace of the judge, you must observe the law of the State. In like manner, if we wish to abide under the grace of Christ, it is binding upon us to recognize the claims of God's law. When Paul says in Romans 6:14, 'We are not under the law, but under grace,' he is not speaking to the sinner, the man who breaks the law; he is talking to the Christian who keeps it.

"This man has been baptized into Christ. Verses 3, 4. The man of sin has been buried. The new man lives a life which is altogether different from the old life. In the first life, the one he lived before accepting Christ, he sinned—transgressed the law. In the new life, after accepting Jesus, he does not sin—he keeps the law. By this manner of living he does not incur the penalty that was formerly pronounced against him, and because of this holiness of life he is no longer under the law.

"However, even now that he has ceased sinning and is no longer guilty of transgression, he could not be

saved were it not for the grace of Christ, which covers his undeserving life with the wholeness of the righteousness of the Prince of glory.

"The apostle said, 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.' Verse 11. In view of this he again says, 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God.' Verses 12, 13. When this is done, he says sin has no more dominion over man; but it is not until we are without sin—in harmony with the law—that we can declare ourselves to be under grace.

" 'What then? shall we sin, because we are not under the law, but under grace? God forbid.' Verses 13, 14. Note the expression, and receive its full import. 'God forbid' that one who is under grace should be guilty of transgressing the law. The sixteenth verse declares that if we yield ourselves to sin, we become the servants of sin, and with sin must perish; but if we yield to righteousness (God's law, Rom. 7:12, 14), we are servants of righteousness.

"You can see, then, can you not, that if we are to refrain from sin, we are to do so by recognizing the binding claims of the law, which is the agency of God unto us? Paul declares in Romans 5:13 that 'sin is not imputed when there is no law;' and again in chapter 4, verse 15, he declares, 'Where no law is, there is no transgression.' "

For a few moments all were silent. The doctor fingered reflectively the pages of his Bible, pausing long to study a text that met his eye, before reading the passage aloud:

“‘Christ is the end of the law for righteousness to every one that believeth.’ ” Rom. 10:4.

“What’s that?” Jack straightened up in his chair with a jerk, “The end of the law! Say, that’s the very point. The end of a thing is certainly the finish of it. If Christ is the end of the law, then to be sure the law has ceased,” he declared doggedly, yet in a tone of voice not altogether of relief, but betraying a trace of uncertainty.

“That depends on which end one refers to, Jack,” said Ernest smilingly, but Everett turned quickly to the book of James, and began reading the eleventh verse of the fifth chapter, stressing the phrase, ‘and have seen the end of the Lord.’

“Do we not speak sometimes of the object, or goal, of one’s efforts as being the end? As for instance, here in James we read about seeing the end of the Lord.’ That does not mean that God no longer exists, but rather that the plan, the purpose of God has been revealed. In like manner Christ is the object of the law. He is not the destroying of it or the doing away with it, as we have read already from the Scripture.

“All that the ten precepts require may be found in Jesus, whose holy character is revealed by the decalogue. By the righteousness of His life in us, we, not of ourselves or by our own ability, but because He is in us by His indwelling presence, through His strength imparted to us, live in harmony with His will. This is the aim, or purpose, of the law,—to bring us into that union with God whence we shall enjoy fullness in Him.”

“That clears this text satisfactorily,” said the doctor, closing the book and placing it on the table as he passed into the house.

## An Odd Experience

NEVER before had such a Saturday been passed by the dwellers in Verdure Valley. All day through there had been no sound of hammer, no stroke of falling ax, or other evidence of labor. True, Jack had shouldered his rod and reel and made for the upper waters of Ribbon Creek. But had you followed him into his seclusion, it would have been to discover the pretended fisherman comfortably ensconced under the shadowing boughs of a giant chestnut tree, by the side of the tumbling waters. There he diligently applied himself to a task that was novel and perhaps difficult. The care-free, indifferent-minded disciple of the gridiron had been brought unwittingly into this quiet, lovely valley, and now, for the first time, thoughts of God and the duty of obedience to the Creator filled his mind.

Never, until these last few days, had any serious view of his own lack opened before those vision-filled eyes that heretofore had centered on worldly glory. Today the rod brought for angling lay, still encased, upon the ground, while the hands that were wont to grasp it in eager search for finny prey, turned the pages of a Testament that had purposely been brought.

Out on the lake John slept alone in the cushioned boat, his useless fishpole extended over the tiny ripples blown into the lake by a moderate breeze.

At the house, Ernest, Stanley, and Everett kept Fredrick company. The trio afforded that lasting cheer which to every lover of truth any news of victory for the cause of right will carry. The knowledge that the

accident he had suffered was the indirect means of bringing his chums to a study and acceptance of the Bible truth that he loved, was more effective in healing his broken body than any soothing balm could have been. From that very Sabbath day on, Frederick showed remarkable signs of complete recovery at a not far distant date.

In the library, Dr. Ashley passed the entire day among his books, and permitted the young men to follow, uninterrupted, the bent of their own inclinations. An atmosphere of Sabbath hallowedness pervaded the place, unmistakably speaking of the change that had lately been wrought.

That evening, following the Sabbath, as the boys sat talking to Fred, Stanley remarked:

"For a fellow who had a savage fight with Bruin and who followed his bout by taking a several hundred foot tumble over a precipice, you are pretty gay. Do you feel like engaging another bear in a wrestling match?"

Fred grinned. "No, sir-e-e," said he, "no more bears for me, and no more berry picking, either."

"Berry picking!" The exclamation burst from the group as from one man. They all joined in a hearty laugh, and one exclaimed, "What do you think of that! Here is a fellow renouncing wrestling, pugilism, and berry picking."

"Fred, how do you get such innocent employment as fruit gathering mixed up with bear fighting?" asked Ernest, dryly. Chuckles rumbled in several throats, but unabashed by this attempted drollery, Fred declared, "It was berry picking that introduced me to my antagonist in my recent fight."



The boys looked at each other, exchanging winks, but the light of understanding glowed in Everett's eyes. He whistled softly. "High-bush berries?" he asked, looking toward Fred. The other nodded. "So that's how it happened. Come on, tell us about it. Bears are very fond of those high-bush huckleberries."

"Well, sir, after leaving camp I encountered a rattlesnake and promptly shot it. The report of the gun started something to moving in the underbrush. I followed this hidden object, going a considerable distance, only to find at the end of my tramp that my efforts were being expended upon a fat, apparently overgrown ground hog. Partly because my curiosity had been satisfied, but chiefly on account of the fact that the animal completely disappeared, I left off following him, and would have turned back, had it not been that just then a big fine pheasant soared away.

"My gun boomed, but what can one do with a rifle when aiming at a bird? I winged the fellow, but he got away. However, by this time I was determined to bring back to the camp something that would testify to my skill as a good shot and fine huntsman. I pursued every squirrel and chased every rabbit that was uncautious enough to show his nose.

"They led me a long, merry chase, and I don't know when I would have stopped, had I not walked right into a cluster of bushes that bore some of the finest huckleberries my eyes have ever rested on. Now for a while, remembering that I was really hungry, I devoted my energies to gathering the fruit and filling my empty stomach. When I had devoured all the best ones, I went on looking for other bushes with more and better 'blue marbles,' as I used to call them when



a child. A bush here and a cluster there led me right up the side of an unknown mountain, on the top of which I discovered quite a level spot that was full of huckleberry bushes. And such bushes as they were! Some of them were much taller than I am, many of them were fully as tall, and the rest of them were almost as high."

"Whoever heard of huckleberry bushes' being trees?" Stanley asked.

"It is a fact," replied Everett, "that we have in some parts of the mountains what are known as 'high-bush berries,' and many of them attain to a height almost justifying the term 'tree.' "

"Well, I did not know that before," said Ernest, "but this is not the story we want to hear. Go on, Fred."

"The bushes were so tall that in order to get the berries I had to climb up into some of them. The berries were much larger than the ordinary huckleberry, and while the seed was proportionately increased in size, I found them very delectable, and proceeded to fill up on the largest 'blueberries' I had ever seen.

"It was while up in one of these little trees that I heard a movement in the bushes. On looking in the direction from which the sound came, I was startled to see a bear just leaving the 'patch.' Now I must have lost my wits. I wanted to get that fellow. I thought his hide would make an excellent rug, and then with this evidence of my skill, no one could doubt that I am a successful hunter. But I was up in the bush, and without aiming my rifle, which I certainly should have done in shooting a bear, I drew my pistol from the holster and fired.

"The shot took effect, but it did not kill the bear. He sprang forward, getting in a hurry to leave. But this was not what I wanted, so I fired the pistol again. The second shot stopped him, but not in the way I had hoped. This time he turned and rushed toward me. I lost no time in coming down from the bush, but I could not run through the thick growth with any hope of escaping the angry bear. So I emptied my revolver into him as he came on. By now I realized the need of the rifle. But either the bear was too near, or I was too excited, or the creature was so angry that nothing would stop him, for heedless of my bullets that were pumped into him thick and fast, on he came.

"All the while I was firing, I kept my eyes fixed on the advancing bear, and retreated backward as rapidly as I could, not looking where I went, only hoping to drop the beast with my bullets before he could get to me. But I could not reload, for when the last shot had been fired, the bear was upon me. I now had recourse only to my hunting knife. Throwing away the rifle, I gave my most desperate effort to the death struggle. My hunting knife was my only hope. As I drew it, I still moved backward. Then the knife found its mark. The beast relaxed for a moment, and seeking to escape his final effort, I sprang backward. But my feet touched nothing, and I went hurtling through space, crashing into and through little trees and shrubs, but always going down, always only down, being slowed here and there by some projecting stone, or root, with here and there a bush. But presently all was black, and I knew nothing more until I opened my eyes in this house and found the doctor bending over me. Now believe me that was some experience, and

I don't want ever to have to go through any part of it again, even to the berry picking part of it. Hereafter I want to get my berries out of a garden patch or off the table."

"Well," said Ernest, leaving the tragic part of the story to think of something in his own experience, "this explains one thing to me—"

"What is there about this that needs to be explained?" asked Jack.

"When John and I went after the things at the camp, we found a dead pheasant that had been killed with a rifle, and we have been wondering who it was that trespassed against all the signs surrounding this place. Now I know that the bird died by the hand of one of our own number. John said at the time we found the fowl that it had traveled a long distance since being shot, but I didn't think so. Where did you shoot it, Fred?

"About a mile and a half or two miles from the camp shack on the south ridge."

"That being the case, it did travel a long distance after being wounded, so it was not shot within our limits at all. Everett has been concerned over that. You know how he feels about his father's retreat here. The natives use their shot guns when out in the mountains, and this bird died from a rifle bullet. He has been doing a bit of wondering, haven't you, Everett?"

"Yes, I have puzzled over it some. We would like to keep this place as secluded as possible. Dad likes to be lost in his studies, and for that reason he lives here for long stretches of time. Summer before last I suggested that I go off on a hunting trip with some of the boys, and dad insisted that if I wanted to hunt,

these mountains where I'm so well acquainted would be a fine place to bring my friends. He suggested a plan that would enable me to be with him part of the time, and with the group at other times. So we went over and built the camp shack that we occupied before the accident, but something came up and we were unable to come that summer. So without saying anything to him about my plan, knowing, however, that it was in accordance with his wishes, I brought the crowd down this summer, intending to give him a big surprise, and I did, didn't I? Then, too, I wanted to be with dad some this summer, so as to study with him the things that we have all gone over together. I think it is much nicer that we could all study together. And in order to be prepared for this study, I brought those few books along that you boys referred to as the 'Harvard library' when you found that I had put a few volumes in the outfit. It was a good thing I did, don't you think?"

"Oh, I don't know. The case is very plain without any outside assistance, but of course every bit of evidence is some help," answered Stanley thoughtfully.

An hour or two after dawn on the next day, Sunday, Jack, guided by John, who was ever willing to explore the hills, set out, sack in hand, on a search for chin-quapins, that were just now beginning to peep out of their hiding places in the prickly burs. John was familiar with almost every acre of the mountain heights and vales that surrounded the lake for miles on all sides.

Everett remained at home, volunteering to care for the house, to look after the fast-recovering Fred, and with the able assistance that Ernest would give, to have a substantial meal ready when the explorers returned.

Stanley accompanied the doctor downstream in his search for rare mountain plants. (Heretofore this search had never begun before Monday.) As they walked, the pair conversed upon subjects relating to botany, passing the time pleasantly as they found, here and there, rare specimens that keen sight and chance together disclosed to their delighted view.

Their searching took them far into the wildest part of the not-often-visited sections, but the returns were good, and they still went on. In the course of this meandering walk, the trampers came unexpectedly upon a large drove of wild swine. The presence of these animals was made known to them when Shep, who had decided to accompany the searchers, bounded into the midst of the herd unannounced and unwanted, immediately drawing down upon himself the wrath of a large boar.

Agilely the two men climbed into the friendly branches of a scraggy black walnut tree that, surrounded by young oaks not yet casting acorns, shielded them from the eyes of the hostile hogs, and afforded a safe view of the commotion below. Several times the dog charged and fled before the rushes of those enraged wild animals, making sport of the great danger to his life attendant upon this unusual fun, as Shep must have considered it.

To the doctor, this seat in the limbs of a tree that overhung a large herd of angry hogs was indeed an odd experience, and as he saw the passion into which the beasts were all being wrought, he began to fear lest the combined efforts of so numerous a tusked host would work the undoing of his lone dog. But these fears proved needless; presently the whole rooting, grunting



herd turned and rushed with many squeals and much noise down a hill, hoping to get away from that unrelenting pestilence that had so tormented them. Shep followed after, gleefully barking at their scurrying heels until the herd came to a marshy depression among the hills, where it was evident that they intended to stop. Then he ceased the pursuit and trotted back to the scene of the rout, to find that the men had already descended from their perches in the tree, and were hastily making their way homeward.

They were laughing. Stanley was speaking, and after patting Shep a bit for giving the warning and clearing the field, he continued:

"I happened to be waiting at Port Limon for transportation over to Bocos del Toro. My hostelry was the Hotel Italiano, a large wooden structure situated advantageously on the principal street of the city, just across the thoroughfare from the offices of the United Fruit Company, an American concern by whom I was employed at the time, and diagonally across the way from the public park.

"At the other side of the park stood the garrison and barracks occupied by Costa Rican soldiers, who drilled on the open ground before my window every morning. In the evenings large throngs of people attended the free band concerts that were often given here, where the populace could enjoy both the music and the refreshing breezes that came in from the sea.

"My room was upstairs on the corner, and from there I could step onto a small balcony that projected out above the street, and afforded a full view of the road, the park, and almost everything that could be called important in the town.



"At this point of vantage, I sat one morning watching the soldiers go through their drill maneuvers. Quite a crowd had gathered to watch the drill, that never failed to attract a motley group every day in the week. As we watched, a little black and white terrier made his way through the throng of onlookers and ran well into the field before he stopped to survey carefully the men of war in front of him. A feather that was stuck to his nose, tickled the dog, provoked a sneeze, and withdrew his attention from those marching men long enough to allow him to paw off the objectionable obstruction. This done, he proceeded to enjoy the morning to his fullest capacity.

"He applauded the soldiers' maneuvers with constant barks and much running to and fro among the men. Those close enough could no doubt have seen in his eyes the sparkle of mischief, but then one could hardly expect that of such a company of fighters as these were. Anyway the pup oozed and bubbled over with fun, as was soon to be evidenced in the antics he played at the expense of the soldiers.

"While the men marched, the capering dog bounded beside them and around them and between them. When they wheeled, he too turned, accompanying his curves with rapid barks of overflowing delight. But though this was pleasant to the terrier, it was by no means pleasing to the officer or to the men, who were annoyed by having him dart between their feet when they were trying to keep step. The officer yelled at him in what I suppose was not very complimentary Spanish. I don't know what he said, but whatever it was, the cur resented it, showing his displeasure by a couple of bold though false dashes at the provoked

commander, in pretended efforts to seize the ankle encased by that fine blue uniform,—all this accompanied by a series of barks that were veritable volleys of counter abuse hurled back at the man in front in tones of utter defiance.

“The lieutenant’s patience gave way at last, and he made a lunge with drawn sword, striking at the fast moving dog forcefully enough to have ended the whelp’s life had the steel connected with the black and white body. But the little fellow was too quick for him. When the glistening blade cut the air where the prancing terrier had been, that little lump of mischief was ten feet away, barking even louder than before.

“The vain effort on the part of their lieutenant brought grins to the faces of the soldiers, and a ripple of laughter ran along the line of the spectators, who thoroughly enjoyed the unusual encounter between officer and dog. His conspicuous annoyance and failure to drive off the dog had chagrined the man in blue, and he tried to cover up his embarrassment by bellowing haughty commands that brought the column into immediate motion, and to his consternation set the pestering dog alongside, barking as loudly, rapidly, and viciously as ever.

“A barefooted recruit made the mistake of kicking at him, which action was either taken as an invitation to play or as a challenge to fight. In either case the little fellow, as quick as thought, gripped the frayed bottoms of the private’s overalls, forcing him to lose step and drop out of line. Two or three other soldiers now kicked in his direction, and one endeavored to strike the tugging pest with the butt of his gun. But the nimble tormentor was too quick for them all. Not one blow landed on its mark.

"The dog was in an ecstasy of delight at the fun he was having, but the uniformed men, struggling through their formations, became increasingly provoked. The column had broken up. A dozen brave fighters were trying to catch their four-footed enemy, but he proved to be more than a match for the whole army.

"One long, lean, cunning-looking soldier passed his gun to a fellow-in-arms, took off his coat, and moved stealthily in a circle, until he had encompassed the dog and had brought him to a position between himself and his comrades. Then creeping upon the animal, he sprang forward in an attempt to throw his coat over the dodging culprit. With a great thud the man came to the ground, as the dog dashed under his feet, tripping him so that he fell hard enough almost to drive the breath from his body. As he struggled to his feet, the gallery laughed, cheered, cried tauntingly, and shouted advice, while all the time, a dozen feet away, the cause of the trouble kept up his incessant barking.

"The soldiers had now lost all semblance of order, and the lieutenant was positively angry. In harsh tones he addressed the harassed men, employing considerable time in the lecture that was for a brief period not interrupted by the little dog, who had ceased barking and was seated close to a tree not far off, strenuously scratching fleas, never for a moment taking his eyes off the armed enemy.

"When the officer ceased speaking, two soldiers dashed forward and descended upon the flea scratcher, but that wily animal was not to be caught in any such manner. Up and away he went, followed by the soldiers, who chased him down the path of the park with guns 'clubbed' ready to brain the pest just as soon as

they came within reach. But our friend the dog could run. Like a streak he went through the gate into the street, barking at every breath. Occasionally he looked back over his shoulder to see if his pursuers were gaining on him.

"Down the principal street of the city they went, the dog in the lead with the two minions of Mars pressing hard after, running at the full limit of their strength. When they had gone two or three blocks below my hotel, the dog turned a corner, and the soldiers disappeared from sight as they followed after.

"In about ten minutes they reappeared, walking double quick out of another street. When they had made their report to the officer, they rejoined the company, and all went smoothly enough. In my own mind, I had just about decided that they had overtaken and killed the little animal, when, as the column wheeled and headed away from me, I heard, 'Bowwow, bowwow, bowwow-wow-wow-wow-wow', and there was our friend, the dog, still on the job and none the worse for his marathon.

"A sickly look of wrathful disgust could be seen on the officer's face; every soldier in line murmured angrily, and the crowd went into a wild demonstration of delight at the dog's survival. Evidently it was decided that drill this morning was out of the question. A sharp order ran down the line, and in response the company marched straight across the grounds to the barracks, accompanied not by the roll of drums nor the shrill tune of the fife, but by the rasping, keenly irritating bark emitted by a little black and white terrier, who trotted along, keeping at a discreet distance from the reach of feet or gun butts.

"Straight into the inclosure about the barracks they went. When the last soldier had passed in, the big iron gate swung to with a clang! The little dog stood outside for a moment, peering through the grating, then with a salute of a few parting barks, he trotted off for parts unknown, as unconcerned as if nothing had happened.

"Shep's encounter with that drove of hogs brought the whole scene back to my mind, and while I sat on that limb in the tree, I fairly lived over the incident again. I learned a great lesson that day that has stood me in good stead ever since. Many times we permit little things that are of no consequence, but perhaps a bit noisy and insistent, to upset our plans and ruin our mental peace. Imagine a company of real soldiers being chased off the field by a little dog, and that merely because the spectators found a great deal of amusement in the creature's antics!"

Stanley closed the recital of this incident with a chuckle, and for a while they silently plodded along toward the house which they reached after two hours of patient walking.

Even though the time for the meal had been past some hours, the explorers soon found an abundance of tempting, wholesome food ready for their consumption and they did full justice to the product of Ernest's and Everett's culinary ability.

As the sun dipped behind the western mountains, casting shadows out toward those familiar eastern hills, Jack and John slid down the path into the valley, returning home after a whole day of diligent search for the delectable nuts.



## Is It Required?

ALL day long, while tramping the woods, Jack had been thinking very seriously. His reasoning led him sometimes in a circle, and when he came to the supper table that night, it was with a burden to have some questions answered.

"Don't we live in new covenant days, days when the binding claims of the old covenant are no longer effective? Does not the New Testament teach that the Saviour is the mediator of a better covenant? It seems to me that I read that somewhere over in Hebrews once." Here he turned to the book mentioned, and almost immediately asked:

"What does this mean? 'Now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second.' Heb. 8:6, 7. Isn't the law God's covenant? If He gave a new covenant, must He not then have inaugurated a new system?"

Everett was not slow to answer this honest question.

"Yes," he said, "God did indeed make a new covenant, or agreement, with His people, but He never gave them a new law. Notice that the verse you read does not say God established a new covenant upon a better law, but that the new covenant 'was established upon better promises.'

"When God gave His law at Mt. Sinai, the people said, 'All that the Lord hath spoken we will do,' and



'Moses returned the words of the people unto the Lord.' Afterward Moses went up into the mount, and God communed with him. As Moses was about to come down to the people, God gave him a copy of the law, written on two tables of stone. God also gave Moses a special charge that the people keep the Sabbath.

"When Moses descended from the mount, he was astonished to find the people worshipping a golden calf, in spite of their solemn promise to obey the commandments of the Lord. And Moses, in his righteous indignation, threw down the stone tables and broke them.

"Afterward God called Moses into the mount a second time, and upon two new tables of stone wrote the decalogue. God found no fault with His law. The second writing of it was the same as the first. But Paul says God found fault with the people. There was no lack in God's part of the agreement, but the people failed. The ninth verse of Hebrews eight declares that the new covenant is not made like the old one, and the tenth verse makes plain just how this new agreement is entered into. Says the text: 'This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put *My laws* into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people.'

"Under the preceding covenant, that had been sealed with the blood of animals, the people, when entering into the agreement, declared that *they* would keep the law. Under this new covenant, Christ promises that *He* will bring the same law which was the basis of the former contract *into the Christian life*. Thus through the commandment-keeping Spirit of the Son of God

in us we are enabled to do the will of heaven as it is revealed in the law. When Christ died, He sealed to humanity this certainty. For it was not the blood of bulls or of goats which was shed, but the precious blood of the Messiah. When His Holy Spirit abides in our hearts, we are enabled to keep God's law. Thus it is written in our hearts and minds. Our part is to permit Christ to live *in us*, in order that abiding in Him and He in us, we may be enabled to live a holy life, while we, left to ourselves, would live in sin.

"We see that the first agreement was built upon a frail human promise to keep God's law. The new covenant rests upon the immutable promise of Christ, the great lawgiver and commandment keeper, who will Himself do the work of righteousness in us. He who knew no sin will obey the law now, just as when He walked among men. Yielded to Him, we may enjoy the blessings that come through sinlessness.

"Under the old covenant, man tried to attain sinlessness by exercising his own strength. Herein lies the difference in the two. We have already found that it is impossible for God to change, so it is easy to see that all fickleness lies with man. Heaven still requires obedience, and in the new covenant God has provided the means whereby the law can be kept."

"Then am I to understand that the covenant is the same, but the plan of operation is different?" asked Jack.

"The text says the new covenant is established upon 'better promises,'" said Everett. (See Heb. 8:6.) "The new covenant is founded upon the promise of God that He will write His law in our hearts; while the old covenant was based upon the promises of the

people, as they stood around Mt. Sinai, that they would keep God's law. Frail human nature cannot keep the law of God without the power of God in the life."

"Then," said Jack, "there are really three things called 'covenant.' One is God's covenant, which is the ten commandments—the law. The Jews, as they stood around Mt. Sinai, and heard God speak the law, promised to obey it, and this agreement which they made with God is also called a covenant. They broke that covenant because they thought themselves fully able, apart from any spiritual power from God, to keep His law. Then following the failure of this agreement, God promised the people that if they would permit Him, He would Himself do the work of commandment keeping in their surrendered lives, and this new agreement, or bargain, made between God and His people, is concerning the same law, that is, the decalogue, and is the new covenant, established upon the promise that if we surrender our lives to God and permit Jesus to have His way, He will live the commandment-keeping life in each one of His followers. Is that right, Everett?"

"That is just about it, Jack," came the reply.

"Well, I really thought it had to be something like that, because we have already discovered that it is not possible for God to change His law. So if a change was made, it must have been a change in the promises, and not a change in the law." With these words Jack showed for the first time a degree of conviction upon the question.

"This covenant which we speak of as new is really as old as the promise of a Saviour to our first parents," said Everett. "But it is called the new covenant because it was ratified by the blood of Christ many years after

the ratification, or sealing, of the old covenant with the blood of animals at Sinai.

"Under the new covenant," added Everett, "it is not I trying to keep the law, but Christ living the victorious life in me; so that I, because of His Spirit in me, reap the benefit of His commandment keeping. People, then, who look at my life, will see a man living in harmony with the requirements of God's law; but it is not my natural life that is being lived, for if I were to depend upon myself and the powers I naturally possess, it would soon become apparent that there is no good thing in me. The new life that is seen, while it is, after a manner, my life, is really my life under the mold and control of Jesus."

"I see that clearly now," Jack freely admitted, "and I am drawing closer to your point of view, yet there are some more things that I would like to have explained. One thing I would like to know is why Jesus did not, in the New Testament, leave a direct command for His followers to keep the seventh-day Sabbath."

"Do you think," said Everett, "that it was necessary for Christ to command His followers to do something that they were already doing? All the Jews in the days of our Lord were rigid Sabbath keepers, and the Saviour's twelve disciples were taken wholly from among the Jews, as is shown by their names, given in the New Testament. Consequently the twelve must have been faithful observers of the Sabbath. This fact was brought out when we found that they would not even engage in that labor of love, the embalming of the Master's body, because it was the Sabbath day. For centuries the nation of the Jews had grievously erred in their failure to obey the fourth precept of God's law,

but because of the punishments God had visited upon them, they had gone to the extreme of adding many restrictions to Sabbath observance which God had never commanded. They loaded the Sabbath down with burdensome requirements not found in the law of God. When Jesus came, He did His duty by teaching the people that the Sabbath had been made to be a blessing and not to become a burden. Matt. 12:12."

"It would have been well though, don't you think, if He had plainly instructed His followers to keep the Sabbath day of the law?" insisted Jack.

"What is a command, Jack?" asked Everett.

"A command is an order, a charge, given with authority," he replied.

"And in what manner would one expect Jesus to give instructions to His followers who were already doing just what He desired them to do? Would you look for some stern utterance, or for a gentle, yet positive approval of the course they were following?" asked Everett.

"Our understanding of the nature of the Lord would lead us to say at once that He employed gentleness, of course."

"The Bible says that wisdom is peaceful and gentle. James 3:17. We look for wisdom in the Man of Calvary, and find gentleness even under severe provocation to exercise mighty force," said Ernest.

"Now then, I want to ask another question," said Everett. "Did not Jesus declare Himself to be Lord and Master of His disciples?"

"In John 13:13 we read, 'Ye call Me Master and Lord: and ye say well; for so I am;' and the next verse continues with the positive statement from the greatest



of all authorities, 'If I then, your Lord and Master,' " said Dr. Ashley, looking up. "But what does that signify?"

"Just this," replied Everett: "Jesus declared Himself to be Lord and Master of the disciples, as He is also of all His followers. And being their Master, He certainly had a right to command them. In the eighth verse of the twelfth chapter of the Gospel by Matthew, we read, 'The Son of man is Lord even of the Sabbath day.' This would indicate that Jesus had a right to command the observance of the Sabbath. The same thought is expressed in Mark 2:28. Then in the twenty-seventh verse we read, 'He said unto them, The Sabbath was made for man.' Now let me see if I can illustrate my point: If you were in search of employment, and after much looking, when on the point of discouragement, you finally found a man who thought he could use your abilities to advantage in his business, and who, having hired you, paid a substantial sum in advance, you would feel that you were under obligations to render him acceptable service, would you not?"

Several heads nodded assent, but no one spoke.

"And when your employer gave repeated assurances that you were now a full-fledged employee and at liberty to go to work at once, would you not accept your position as an employee in that business?"

There were more nods.

"Then if later on during the day you should be taken by your employer to a building where were kept all manner of tools used in the business, and the man should say to you, 'These tools are mine. They were made for the use of my employees just as long as they are in my service,' and with this bit of information

accompanied by some friendly expression of good will, should leave you, what would you conclude?"

"I should think that he wanted me to use the tools," said Jack.

"And if before leaving you, he should turn and say positively, 'If you wish to be employed here, use these tools,' then what would you think?"

"I should be compelled to take that as an order to use the tools," Jack replied.

"Could you call that a command?"

"Ye-s, I think you could."

"Would you think he meant that you were to take those tools out and destroy them or give them to other employees, whom you might consider better suited to use them?"

"That would be foolish. I would know that my employer had taken the pains to give me the instructions personally, so that I might know what tools I would be expected to use in order that I might turn out good work. I would know that it would be expected of me to use the means that had been provided," said Ernest.

"That is the way it is with Christ and us about the Sabbath," said Everett.

The doctor looked puzzled, and asked, "Where is the analogy?"

"Here," said Everett. "We are all men, the servants of Christ our Lord, who possesses a Sabbath that He expressly made for us. He has definitely informed us of that fact. When He advised His disciples that He had made this day for man, He at the same time told them that the day was not theirs, but that it belonged to Him. 'The Son of man is Lord also of the Sabbath,'

Did Christ here give permission for any one to disregard the day that He called His own? Could we conclude that He expected us to desecrate that rest day, or just what would be the command found in the words, 'The Son of man is Lord also of the Sabbath,' and 'The Sabbath was made for man'? Was it made for man to destroy, or ignore, or discard?"

"Any one can see plainly that here is not even a hint at instruction to break the Sabbath," said the doctor.

"Then what are we to conclude from the text?"

"It looks like a pretty straight order to keep the Sabbath," Ernest declared warmly.

"Now then, add to these texts His direct statement, 'If ye love Me, keep My commandments' (John 14: 15), and see if there is not in the New Testament a direct command to obey the law that says, Keep the Sabbath that was made for man and of which Christ is Lord. In the twenty-first verse of the same chapter He said again, 'He that hath My commandments, and keepeth them, he it is that loveth Me;' and again in the twenty-fourth verse, He further says, 'He that loveth Me not keepeth not My sayings.'

"It will be well, also, to notice carefully what He says about these 'sayings' in the remainder of the verse, 'And the word which ye hear is not Mine, but the Father's which sent Me.' In further explaining this fact that His commandments are identical with His Father's, He said, 'I and My Father are one.' John 10:30.

"In the fifteenth chapter of John, the tenth verse, Christ declared, 'If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.' Is there any

difference between God's law and the commandments of Jesus?"

"We settled that long ago," said Stanley. "They are one and the same, and not two sets of laws. The Saviour Himself said— Well, I'd better read it to be sure. Lend me your book, please, Everett. It is in John 17: 6-8. Here it is, 'I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and *they have received them.*'"

"While we are on this subject," said Everett, "let us remember also the words of our Lord, 'If I do not the works of My Father, believe Me not.' John 10:37. And while this text is in our minds let us remember that the Father and the Son were associated together in the creation of the world, and they rested on the seventh day after finishing their work. John 1:1-3, 14; Col. 1:13, 16-19.

"Doesn't Christ say, 'Ye are My friends if ye do whatsoever I command you?'" asked Stanley.

"Yes," replied Ernest, "that's in John 15:14."

"How about the command to keep the Sabbath? Is it in the New Testament?" asked Everett.

"It is," said Stanley and Ernest, while the doctor meditatively nodded his head in assent. Jack reluctantly mumbled, "It does seem so," but he maintained his unconvinced air.

"Jesus did not, anywhere in the Scriptures, even by any possible inference, order that Sunday, the first day of the week, be kept, did he, Jack?"

"No, that part of the subject has been settled for several days now."

"Then listen to these words: Our Lord said: 'This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men.' " Matt. 15:8, 9.

"I know it," said Jack, "I read that yesterday, and I see perfectly well that the keeping of a day that is supported only by the commandments of men is utterly useless, and perhaps a bit worse than that. That is just what is hard for me. It does seem that there should be some Scriptural ground for Sunday keeping, but apparently there is none whatever."

"Perhaps the text over in 1 John 2:24 will help you. It says: 'If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father,' " Stanley read, and then commented:

"The seventh day has come down to us even from creation. It is the seventh day that was taught at the beginning of Christ's ministry. It has always been incorporated in that law that the Saviour commanded to be kept and of which John says, 'I write no new commandment unto you, but an old commandment which ye had from the beginning.' The apostle prefaced this text by declaring, 'He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.' And His commandments certainly include that one admonishing us to remember the Sabbath of which our Redeemer is Lord and which has been made for man. Did not Jesus keep the Sabbath?"



"Yes, Christ kept the Jewish Sabbath," Jack declared.

"Had the Saviour not observed the Sabbath that the law commands to be kept, then He would have broken the commandment that says the seventh day is the Sabbath. In breaking one of the precepts He would have transgressed the law, and transgression is sin, so He would have been a sinner. But 'He knew no sin.' John says in the sixth verse: 'He that saith he abideth in Him ought himself also so to walk, even as He walked.' "

Stanley stopped and looked at Jack, whose face was lighted up with a smile as he said:

"You are getting to be about as ardent in this thing as Everett is. If we keep on at this Scripture hunting, I do believe all of us will know more about the Bible than we ever thought of learning. It is quite clear that Jesus, who was a Jew, kept the Sabbath. All the apostles and all of the first disciples were also Jews, so it is to be expected that they would keep that day, but we who are not Jews may not be required to do it," said Jack, really not believing what he said, but stalling for more time to think.

"Because there is often some discussion of the Jewish side of this Sabbath question, I think it would be profitable to find out from the New Testament who real Jews are," said Everett.

"Who real Jews are!" repeated Jack. "Why, don't we know?"

"We know who the Old Testament Jews are, but we are confining ourselves to the New Testament for evidence, so it will be necessary for us to get the New Testament definition of the term 'Jew,' will it not?"

"Oh, I suppose so," Jack grudgingly conceded, and Everett went on:

"But I don't think it will be well to prolong the study tonight, now that we are all tired out after a day of tramping and work."

Ernest had passed from the table over to the plushed window seat, where he propped himself comfortably, and as the men finished their talk, he stroked Tiger's sleek back and repeated half aloud:

"'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' " Rev. 22:14.

Just before they sought repose for the night, Everett inquired once more: "Does the New Testament require Sabbath keeping?"

The answer came from all in one word: "Yes."

## The Gentile Jew

"WHAT do you suppose Everett means by his term 'New Testament Jew,' Stanley?" Jack inquired, as the two walked toward the hayfield next morning.

"I have been thinking about that, too," the other replied. "It always seemed to me a settled fact that a Jew is a Hebrew, a descendant of Abraham."

"That is exactly what I have thought, but you know the Master said that 'salvation is of the Jews' (John 4:22), and it seems to me now that there must be some deeper meaning than we have discovered."

"That is true enough. But what is this definition? Everett seems to have some answer to all our questions. Where is he? I'll ask him to disclose what information he may have on the subject."

"I am sure I do not know just where he is, but in all probability he will be found at the machine shed, tinkering with some 'contraption' before he goes to work with— Here you, John! where is Mr. Everett?" Jack called.

"Young marsa he in de shed oilin of de blades an' 'chinery," John replied, not halting on his way to the watering trough with the horses that were fully harnessed, ready to be hitched to the mowing machine.

"That's where I thought he'd be—always careful to get started right. He never fails to work on the theory that there will be much less trouble taken and time lost if adequate preparations are made to begin with," Stanley declared, walking toward the long machine shed where Everett was working.

"Say, Everett," Jack called as he drew near, "Stanley and I want to know if you are one of those 'New Testament Jews' that you were talking about last night."

Everett looked up with a broad smile as he called back in answer, "That's what I want to be, Jack."

"But you are a Gentile, Everett. How can you be a Jew?" Jack protested, shaking his handsome head slowly from side to side.

"Oh, I'm what you might call a Gentile Jew," came the response from the still smiling and busily employed mechanic-for-the-hour.

Jack paused a moment, and when Everett climbed into the seat of the mowing machine that now had been made ready for the day's work with the hay, and gathered up the reins, he asked:

"What do you have to do to qualify in the society of Gentile Jews?"

Everett's cheery laugh rang out through the still morning air that was enlivened by the voices of the men and by the sound of the machine. It followed the horses in the direction of the meadow, just beyond the gate, which John now held open to let them pass. Halfway through, Everett paused, and turning to Jack, said soberly, "It's simple enough, old pal. Most of the qualifying is done by Another. But what do you say we make hay while the sun shines?" With this, a slight pull at the reins set the horses once more in motion, and machine and rider passed into the field, where the busy sound of the mowing ended all conversation.

Jack turned to his own tasks with a smiling face and a murmured "O. K." that did not hide the determination in his mind, which was shortly expressed in

an undertone to himself: "All the same I'd like to know what it takes to make a Gentile a Jew, and I'm going to find out, even though it may be necessary to wait until the 'bunch' gets together tonight."

But he did not wait that long. The group had hardly been seated at the dinner table ere Jack, turning to the doctor, exclaimed: "Do you know, doctor, Everett says that he is a Gentile Jew? What do you think it takes to admit one into that odd society?"

"These very thoughts have been occupying my mind for some time," replied Dr. Ashley. "This very morning Frederick and I were talking about the beauties of the new earth. Our conversation led to a perusal of some of the chapters in the Bible that paint beautiful word pictures of the future home to be occupied by the redeemed. One of these chapters was the twenty-first of the book of Revelation, and from the reading of that chapter we have almost been led to conclude that only members of the twelve tribes of Israel will be permitted to enter the New Jerusalem.

"The city lies foursquare, with three gates of pearl on each side of the city. Over each gate there is a name written, and each name is that of one of the twelve tribes of Israel. Rev. 21:12. If only those whose identity can be coupled with one of the tribes of Israel can enter the city, then I have been thinking what significance the names may have and where we as Gentiles are to look for hope of entering in. Perhaps there is something to Everett's belief. It may be that there are such things as Gentile Jews. What we would like to know is, how can that be possible?"

Jack looked at Everett, who was busily engaged with a big fine mealy baked potato and some delicious fresh



butter, that bade fair to start his meal in earnest, and said, "All right, Everett, who are these Gentile Jews anyhow? Don't keep us waiting any longer."

For once it seemed that appetite was to get the better of any discussion, so far as Everett was concerned, for without replying to Jack's request, the hungry man reached toward the big bowl in front of his plate and helped himself liberally to what he considered the finest green vegetable in the world—water cress. Then between crunches and grindings as he set to work to diminish the size of that pile in his plate, Everett declared,

"I think father is about right in assuming that persons given entrance into the Eternal City of God must be members of the tribes of Israel. I myself firmly believe that admission is granted only to Jews."

"That can't possibly be true, Everett. The invitation of the Saviour is to 'whosoever will,'" Jack spiritedly objected.

"Since you are so much interested, Jack, you might get the Bible, and read the first nine verses of the seventh chapter of the Revelation," said Everett.

With a smile of satisfaction (for Jack knew that if he could get the Book of books into action, there would be a worth-while discussion), he drew forth the desired volume from the bulging pocket of his shirt, where it had been brought to the table in anticipation of this same invitation. While the others continued their meal as they listened, he read:

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw an-

other angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

“Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thonsand. Of the tribe of Benjamin were sealed twelve thousand.

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”

Jack looked up from the book to ask, “What is all this sealing about? Why is it necessary to seal people at all, and what is the seal that can be placed on men and women? I don’t see how it will be possible to put a seal on any one.”

"The 144,000 is a special company," answered Everett, "and does not include all of the redeemed. But the sealing work is another topic that is truly of absorbing interest, and we will probably get to that sometime. Just now we are interested in the New Testament Jew, so we had better stay by the subject until it is clear to everybody. Don't you think so?"

Several exclaimed, "To be sure," and Ernest quoted, "One thing at a time, and that done well."

"Now," continued Everett, "if you will turn to the twenty-first chapter and the twelfth verse of the Revelation, you will find that the New Jerusalem will be surrounded by 'a wall great and high,' in which will be twelve gates. Upon each of these gates will be the name of one of the tribes of Israel, just as father has said. And the great multitude of the redeemed, of which you just read, Jack, who are from every tribe and nation, will enter the city of God through these gates. It must be, then, that the Gentiles are assigned, each to his proper gate.

"That this is true is indicated also by the words of the apostle to the Gentiles, who likens the family of the redeemed to an olive tree. He says some of the Jews, because of their unbelief, were broken off from the olive tree, and that Gentile branches were grafted in. If you would like to read it, Jack, it is in Romans the eleventh chapter and the thirteenth to the twenty-third verses."

Jack turned to the text, and read this:

"I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh [Israelites], and might save some of them.

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

“ ‘For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

“ ‘Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief shall be grafted in: for God is able to graff them in again.’ ”

When Jack had finished reading, Everett said:

“The apostle James addressed these ‘grafted in’ tribes in the days after our Lord’s passion. Notice the opening words of his epistle: ‘James, a servant of God and of the Lord Jesus Christ, to the *twelve tribes* which are scattered abroad, greeting.’ Certainly James is directing his letter to New Testament Jews. And if we were to begin with Matthew and continue to Revelation, covering the entire New Testament, we should discover that the book is written primarily to Jews, that is, it is written to New Testament Jews, whom I have chosen to call Gentile Jews. And the purpose in writing to

them is that their faith in Christ may be strengthened, and that they may receive the instruction necessary to enable them to give the gospel to all the world, that many more may be grafted into the parent stock even as they were.

"And if we will read their writings carefully, we shall discover that the apostles understood this subject thoroughly. Turn to the second chapter of Paul's writing to the Romans, and read the twenty-eighth and twenty-ninth verses."

Jack, who had the Bible, read, "'He is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.'"

"Who then, Jack, is not a Jew, according to this statement of Paul's?"

"He is not a Jew who is one outwardly. That is, I would take it, that the physical facts of a man's having been born of Jewish parents and inheriting the language, practices, and habits of the Jews, do not constitute proof that he is a true Jew of the New Testament type. It must require something more than this, and a something that more people than the fleshly Jew can measure up to," Jack answered.

"Now we have just touched the definition of the term New Testament Jew," continued Everett. "To be sure there is something more to it than the mere accident of a man's having been placed by birth among a race of men that the world looks upon as Jews. Notice what the apostle says about these people that the world calls Jews.



“‘Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.’ Acts 7:51. What was the attitude of the natural Jew of our Lord’s time toward the leadings of the Holy Spirit?” Everett asked.

“The Jews rebelled, as a whole, against the work of God. Only a few accepted the marvelous manifestations of power that it was their privilege to witness,” the doctor answered.

“And what is said of the condition of their hearts?”

“They were uncircumcised in heart and ears.”

“To be uncircumcised in heart and ears means what, do you think?”

“Circumcision is a cutting away,” said Stanley, “a separation from, so that I should think that to be circumcised in heart would mean to have the desires of the life changed, to alter the purpose and remove evil from the being by cutting it completely off, so that it would no longer be a part of the person. I should understand that the Jews were unwilling to submit to such necessary change of heart as would qualify them for the loftier place that the Saviour desired them to fill. They were depending on their descent from Abraham, after the flesh, to save them for eternity.

“These Hebrews believed that God would save His chosen people. Their teachers also instructed them ceaselessly that the Jewish race was the nation chosen of God, and many believed that they had been chosen to the exclusion of all others. And since, therefore, they were the desired body, it was certain that they would be ushered into heaven regardless.”

“In the sixth to the eighth verses of the ninth chapter of Paul’s writing to the Romans,” continued Ev-

erett, "the apostle to the Gentiles further defines the status of the New Testament Jew. Here he says: 'Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.'

"Who then is not a Jew in God's sight?"

"The children of the flesh, as we have already discussed, these are not all Israel; but the children of the promise, these are the seed."

"But to whom were the promises spoken of here made?" Jack asked.

"I think you will find the answer to your question in the third chapter of the book of Galatians, in the sixteenth verse," said Everett. Then he proceeded to quote the text:

" 'Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.'

"You see, the promise was made to Abraham, and to Christ as the seed of Abraham. No promise of eternal reward is given to the seeds, though they may share in the promise that is made to the Seed, if they will accept the Messiah. The promises are equally valid to the Jew and to the Gentile, who may be children of Abraham through Christ. Those children of the flesh, descendants of Abraham apart from the Master, are only Jews in the flesh and not in the Spirit. The children of Abraham after the flesh, who accept the Saviour, are both natural and spiritual Jews, and are

numbered among those whom I have chosen to call New Testament Jews.

"Gentiles having no Jewish blood in their veins, but who have accepted the spilled blood of Jesus, and who are by His life within them doing the will of God, are spiritual Jews, descendants of Abraham the father of the faithful, through Christ our Saviour. This thought is forcefully expressed by Paul in the twenty-ninth verse of the third chapter of his writing to the Galatians. Here he says: 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

"Any Gentile who has responded to the invitation, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest,' has through acceptance of and belief in the promises of the Master, become a part of the seed of Abraham. He, then, being a child of Abraham the Jew, is—what is he?"

"He is a Jew," Ernest declared.

"And being a Jew, has he lost his actual Gentile flesh?"

"No," answered Stanley, "he is still outwardly, or rather in the flesh, a Gentile, but in heart he has been separated from sin. His ears are listening to hear the voice of God. Truly then he has been inwardly circumcised, and is what Everett called a 'Gentile Jew.'"

"Paul was commissioned to convey the glad tidings to people who had been denied the truths of divine revelation for many centuries. He is called the apostle to the Gentiles. This mighty apostle was commissioned to give the gospel to the heathen world. Those who accepted the Saviour were to share the benefits of the promise made to Abraham and his seed, which is Christ. All such would be New Testament Jews.

"This place and opportunity is open alike to all men. It is within the reach of both Jew and Gentile; both, in order to receive the reward promised to the seed of Abraham, must be followers of Jesus. 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' "

"Then the natural Jews are not the real Jews at all," said Jack, "but have only an equal chance with the Gentiles who have come to a knowledge of Christ. Both may become spiritual Jews, or *real* Jews—the kind that actually counts. All must alike receive heart cleansing of the Master, and each must trust in Him rather than in earthly connections, if he is to pass through the pearly gates into the city that lies within the jasper walls."

In response, Everett merely quoted the text found in Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.'" Then he said:

"It is true that when I, a Gentile, accept Christ as my Redeemer and Saviour, I become through Him a spiritual Jew, and may be called a Gentile Jew. This is the privilege of every living person who accepts the invitation sent to all the world. According to this, every true Christian is a Jew, and every spiritual Jew is a Christian. This makes the Christian religion Jewish in the spiritual sense."

"Well," declared Stanley, "I have discovered that I am a Gentile Jew, and I am convinced that it is a great privilege to be one. 'Many are called, but few are chosen,' because few accept the proffered pardon."

"You see, Jack," said Everett, "the requirements for admittance into this society are merely that we be

Christ's, for truly then do we become the beneficiaries of the promises made to the seed of Abraham. Was I not right in claiming to be a Gentile Jew?"

Jack responded heartily, more heartily than was his wont, "Yes, every true Christian is a spiritual Jew."

"So, then," said Everett, "when the Sabbath is referred to as a Jewish institution, there is a measure of truth in it, for the Lord truly does expect that His seventh-day Sabbath will be sacredly observed in the hearts and lives of all those men and women who are washed of their sins, separated from the world, and made heirs according to the promise, having thus become spiritual Jews, members of the house of Israel, and subjects of the kingdom above."



## Guilty

"I'M convinced!" The words burst from Jack's lips as he stepped into the library, where his companions were assembled before a cheery, blazing fire that crackled on the open hearth. There it did double duty in both lighting and heating the room.

Summer in the mountains was gone. Autumn, with its exhilarating tinge of cold, with its wealth of harvest store, and such a riot of wondrous color adorning all the land as only the mountains can boast, had come with its appeal to the eye, the appetite, and the love of home. For several evenings the group had been forced to leave their accustomed meeting place on the porch, and seek the comfort of the library, where their discussions had been continued.

Frederick now studied with his friends, and his keen mind presented many helpful thoughts to add to the discussion.

At the sudden announcement from the door, every head came up, and every face turned toward the speaker, who smiled upon his friends, and replied to their unspoken questions:

"Yes, I'm convinced that the seventh day is the Sabbath, and I purpose to keep it from now on. My head has been busily engaged in thinking, and my heart has responded to the facts revealed. Everett, Frederick, Ernest, and the rest of you: I, too, am a seventh-day keeper. I shall observe the coming rest day."

"What has caused you to reach your decision?" Dr. Ashley inquired.

"Well, the whole discussion from beginning to end has been so stubbornly in favor of the seventh-day Sabbath that it was not possible for me to resist it. Then I discovered that the Sabbath marks off the week, which division of time has no excuse for existence astronomically, but at the express command of God is measured by the time from His day of rest to His day of rest again. The week existed before Sunday was thought of, and came into being when God rested, at the close of the six days of creation, on the first seventh day. [Hebrews 4.]

"Then, too, in browsing around I discovered that the week is kept in many parts of the world, and by different peoples, nations, and races far removed from each other, and that only in comparatively recent times have all these people had full access to each other. More than one hundred languages name the seventh day as the holy day. This must show a common origin—a beginning with God at creation.

"I discovered also the beginning of Sunday as a day revered in the nominal Christian church. Sunday keeping did not spring up instantly, by divine command, as did the seventh-day Sabbath, but it grew slowly, nourished by hatred for the Jews on the part of so-called believers in Christ, and the desire of real Christians not to pattern after those who had rejected their Lord. This spirit, fanned by an overweening desire to increase the strength of the church numerically, finally led to a lowering of standards, so as to make it easy for the pagans to come in. Especially was this true of the worshipers of Mithra, who had introduced the Sunday festival into the Roman Empire about a century before the beginning of the Christian era.

Amalgamation of pagan and Christian practices won increasing favor, both in the church and in the empire, so that the first day—the pagan day of sun worship—came to be recognized both religiously and civilly.

“You see, I have been reading church history, and I have learned lots of things. How my eyes did open when I read what Neander said. Listen! I’ll read it:

“ ‘Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.’—*Neander’s Church History, Rose’s translation, p. 186.*”

“Don’t you think that these discoveries of yours reveal the identity of the power that attempted to make this change in the day of worship?” asked Frederick.

“Most assuredly they do, and the lamentable thing in this affair is that this power which attempted to change the everlasting law of the mighty God is the church itself. It is the selfsame body that should have protected and revered God’s holy decalogue. It brought the Sabbath into disrespect, and later into condemnation.”

“Such is the effect of love of the world,” commented Dr. Ashley. “It shows how far astray those will go who, being in the church, seek after popularity instead of following on to know their Lord more perfectly.”

Stanley opened a Bible that lay close at hand on a table by his elbow, and remarked: "Isn't that exactly what Paul said would take place in the church? The apostle gave ample warning in his second epistle to the Thessalonians, where he admonishes the church not to be 'shaken in mind, or be troubled.' He says pleadingly, with a note of fearful prophetic warning, in the third and fourth verses of the second chapter, 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.'

"See! The apostasy was to come in the church. The danger was from within, not from without. Within the very temple of God one would arise claiming to be equal with God. Now in what way could this more easily be done than by claiming to have power to alter God's law?

"Here is the declaration of Rev. Stephen Keenan, in his work, 'A Doctrinal Catechism,' page 174:

"*Question.*—Have you any other way of proving that the church has power to institute festivals of precept.

"*Answer.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.'

"Note the admission that there is no Biblical authority for first-day (Sunday) keeping, and observe also

the claims for the beginning of Sunday keeping. It began, not with Christ or with the apostles or with the apostolic church, but with the Roman Catholic Church, and this according to her own claims and boasts."

Ernest arose while Stanley was speaking, and passed over to the bookshelves, where he drew out a volume which he carried with him back to his seat. When Stanley paused, Jack inquired,

"What have you there, Ernest? Is it something on the subject?"

Ernest held up the book in his hand so that all might see it, and said:

"This is the celebrated work of his eminence the late Cardinal Gibbons, entitled, 'The Faith of Our Fathers.' It is the forceful utterance of one of America's outstanding and most respected Catholic prelates. I read on page 111 his authoritative statement, as follows:

"Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

"Did you notice this last expression, 'The Scriptures enforce the religious observance of Saturday, a day which we never sanctify'? which is to say, We never sanctify the holy day that God Himself commanded



us to keep as a memorial of His creative power and work; but we do sanctify Sunday, a day which God has never sanctioned as a day of rest, and to which has never been attached by heaven any holiness whatsoever.

"In all this can be seen one thing: God gave one day, and by His divine right and authority, commanded its observance. Another power has arisen in the church, and this second power claims to have authority equal with God, aye and greater power, in that it claims to be able to set at naught the proclaimed will of the Creator and to enforce contrary mandates. This power has named another day instead of God's Sabbath, and commands all men to observe this counterfeit in the place of the genuine.

"Is not this exalting himself above God? Does not this constitute a fulfillment of Paul's prophecy? What term would you give to such a claim—a claim to power great enough to nullify God's law and to set up contrary statutes?" asked Ernest.

"I'd call that blasphemy!" Frederick exclaimed, and seeing that Ernest was about to speak again, he added hastily. "Wait. There is something in a book over here that is interesting. These words I am about to read are from a book that received the 'apostolic blessing' of Pope Pius X on the twentieth of January, nineteen hundred ten."

For a moment or two he searched the pages of his book, then "Here it is," he said. "Now listen: 'Question.—Which is the Sabbath day? Answer.—Saturday is the Sabbath day. Question.—Why do we observe Sunday instead of Saturday? Answer.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D.

336[?]), transferred the solemnity from Saturday to Sunday.'—*The Convert's Catechism of Catholic Doctrine*, by Rev. Peter Geiermann, C. SS. R., p. 50, 1913.

"Who made the transfer? God? No! The Catholic Church claims to have done it. Is not this the falling away? Have we not now clearly identified a power in the temple (church) of God, exalting himself above God?"

"Fred, do you mean to say that the Papacy claims power equal with God?" Jack asked.

Fred crossed the room to the shelves again, and returned with another book. "This book," he explained, "is called the 'Source Book for Bible Students,' and contains many valuable historical quotations. I want to read to you just one, which is translated from the writings of Augustinus de Ancona, otherwise known as St. Augustine. The rare book from which this quotation is taken is in the British Museum. It is written in Latin, and is printed without title page, or page numbers.

Under Question VI, "On an Appeal From the Decision of the Pope," this writer says:

"The decision of the Pope and the decision of God constitute one [i. e., the same] decision, just as the opinion of the Pope and of his disciple are the same. Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God Himself, of which consistory the Pope himself is the key bearer and the doorkeeper. Therefore no one can appeal from the Pope to God, as no one can enter into the consistory of God without

the mediation of the Pope, who is the key bearer and the doorkeeper of the consistory of eternal life; and as no one can appeal to himself, so no one can appeal from the Pope to God, because there is one decision and one court [*curia*] of God and of the Pope.' "

"Is the claim made here that the Pope is equal with God?" asked Fred.

"It seems so to me," answered Jack.

"That settles the question as to the application of 2 Thessalonians 2:3, 4. It refers to the Papacy. When and how did the Sabbath change come about?"

"The first Sunday law appeared in A. D. 321, under the Emperor Constantine," said Dr. Ashley. "This being so, it follows that there was some turning to Sunday before that. The eleventh edition of the Encyclopedia Britannica, Vol. 26, page 95, article 'Sunday,' says: 'The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A. D., enacting that all courts of justice, inhabitants of towns, and workshops, were to be at rest on Sunday (*venerabili die solis*), with an exception in favor of those engaged in agricultural labor.'

"There was a rush of pagan sun worshipers into the Christian church. They brought with them many heathen customs, which they urged should be incorporated into the Christian ceremonies. This situation, together with the dislike which the Gentile Christians entertained for the unforgiven Jew, and the pressure exerted by both civil and ecclesiastical authorities, caused the Sabbath of God, which the Jews still observed, to be forcibly withdrawn from the sight of the multitude. It was supplanted by the day formerly dedicated to sun worship.

"It is evident, though, that through all time there have been some who religiously observed the seventh day instead of the first, bringing down to succeeding generations the true Sabbath. The Bible also makes it plain that a time is to come when this message of the seventh-day Sabbath will go to all the world with great power and converting force. Many will yet heed the Lord's instruction to search the Scriptures, and though multitudes will persist in their rebellious course against God and His word, some will accept the words of the Bible, believing, as Paul said, *all* Scripture to have been given by inspiration of God for the religious guidance and instruction of those who are to be saved."

The doctor paused. Then looking at Jack, he said: "I, too, have decided, after these many weeks of careful investigation, that it is necessary to keep the seventh-day Sabbath. This I purpose to do from now on."

This announcement brought joy to all. Father and son gripped hands and exchanged blessings. Jack, so long indifferent to the claims of God, having yielded at last, suggested that a season of prayer would be appropriate.

When the group was again seated, all were silent, for each man was busy with his own thoughts. Presently Everett spoke:

"When Jesus instructed His followers to search the Scriptures, of what Testament was He speaking, of the Old Book or the New?"

"Of course," said Jack, "the only part of the Bible in existence in the days of our Lord and the apostles, was that part which we call the Old Testament. It is this that Paul speaks of when he declares *all* Scripture to have been given by inspiration. The apostle believed

it necessary, in order that we should be thoroughly fitted for a life of holiness, that we should be acquainted with the Bible—all of it, not just the part which particularly suits us, not merely his writings and those of his contemporaries, but with the whole book of God, the book they had in Paul's day—the Old Testament."

Jack spoke with the earnestness of firm conviction. His words showed he had been doing a good deal of thinking, much more than his fellow students had supposed. He went on:

"We certainly are not less needy today of this Bible instruction than was our Lord while He was on earth. You remember that when Satan tempted Him during those weary days of testing, His defense and support was the word, the living word, the word spoken and written by holy men of God as they were moved by the divine Spirit. When Satan tempted Jesus to use His divine power in behalf of Himself, the Saviour replied, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' This was quoted from Deuteronomy 8:3. Again, when the enemy quoted Psalms 91:11, 12, misapplying the passage in an effort to cause our Redeemer to exercise presumption, the Son of man replied in the words found in Deuteronomy 6:16, 'Thou shalt not tempt the Lord thy God.'

"When Satan, persistent and determined, appealed to the natural desire for power, and thus sought to find a vulnerable point in the Master's defense, he was hurled back with the words: 'It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.' (See Ex. 20:3-6; Deut. 6:13. Jesus also said that those who heard not Moses and the prophets (the



Old Testament) would not believe, even if God should work mighty miracles for their benefit. Luke 16:31.

"Paul's position regarding the Old Testament was made plain in his defense before the governor: 'So worship I the God of my fathers, believing *all* things which are written in the law, and in the prophets.' Acts 24:14.

"The conclusion that belief in the Old Testament was a part of Paul's whole-hearted religion, is unavoidable. He further declared: 'I continue unto this day, witnessing both to small and great, saying *none other things* than those which the prophets and Moses did say should come.' Acts 26:22.

"How can Christians refuse to accept the Bible, in the face of Christ's New Testament command to search it? John 5:39. Even the message of John the Baptist was definitely drawn from the Old Testament. This fact is clearly witnessed in the Gospels. Read it in Matthew 3:3, Mark 1:3; Luke 3:4, and John 1:23. The New Testament to a large degree depends upon the Old for its text. If there should be any doubt in your minds regarding this, just try it out.

"Run down the marginal references in your Bibles, beginning with Matthew 1 and continuing through the whole Testament. I am convinced that if you will do this, there will not be a shadow of doubt in your minds concerning the inseparability of the New Testament from the older book.

"Here are some sheets containing a few figures that I looked up for comparison. Taking the marginal references of the first five chapters of Matthew, which should serve as a model for the remainder of the chapters and for all the other Gospels likewise, I find that

the reader is cited to the book of Genesis 9 times, to Exodus 5 times, to Leviticus 6 times, to Numbers twice, to Deuteronomy 12 times, to Joshua twice, to Judges once, to Ruth once, to 1 Samuel 5 times, to 2 Samuel twice, to 1 Kings twice, to 2 Kings 4 times, to 1 Chronicles 5 times, to 2 Chronicles 3 times, to Ezra twice, to Nehemiah 3 times, Esther, not any in the first five chapters, to Job 3 times, to Psalms 11 times, to Proverbs 7 times, Ecclesiastes and Song of Solomon, not any in the first five chapters of Matthew, to Isaiah 21 times, to Jeremiah 6 times, to Lamentations once, to Ezekiel 5 times, to Daniel twice, to Hosea once, Joel, Amos, Obadiah, and Jonah, not referred to in the first five chapters of Matthew, to Micah once, Nahum, Habakkuk, and Zephaniah, not referred to in these five chapters, Haggai and Zechariah are each found once, and Malachi 4 times.

“There are thirty-nine books in the Old Testament, and of this number twenty-nine are referred to in the first five chapters of the first book of the New Testament. It does seem as if one should see at the very outset the unbroken connection between the two books. There are 124 texts to which the marginal references of the first five chapters of the book of Matthew will refer you in the twenty-nine books of the Old Testament.

“Now, if you count the times your margin will lead you back from the first five chapters of the book of Acts to the Old Testament, you will find that you are directed from these chapters fifty times back into the first book. In these chapters, the books of Ecclesiastes and Job are added to the list of twenty-nine referred to, making a new total of thirty-one out of the thirty-nine.

"Now go to the writings of Paul. I took only the first five chapters of Romans as a sample of all his letters. In these you will find seventy-six marginal references to the Old Testament, and among the seventy-six appear the books of Habakkuk and Amos. These added to the thirty-one already numbered make thirty-three of the total of thirty-nine Old Testament books to which we are directed by merely a few chapters of the New Testament.

"Having concluded the task in Romans, now pass over all of Paul's other writings, letting the chapters in Romans serve as a test for his writings. We will sum up the references from the five chapters in James. Eighty-three Old Testament texts are given. Are we not justified in concluding from this that there is a great deal of similarity between the teachings of the prophets in the Old Testament and the teachings of the apostle James?

"Do the same thing with the first epistle of Peter, which also has five chapters. There you will be directed by the marginal references back to the different books of the Old Testament just fifty-seven times. Continue the plan in John's first epistle, and be directed twenty-three times back to the first writings.

"The book of Jude has but one chapter, but there twenty-two times we must go back. Eighty-three times the margin of the first five chapters of the book of Revelation directs the student to go once more to the books of Moses and the prophets. It is in the Old Testament that the patriarchs, the prophets, the ancient seers, Jesus Christ, and the apostles found solace in their hours of need. Are we not also to derive comfort and help therefrom?

“There are 260 chapters in the New Testament. We have taken the marginal references from the first five chapters of Matthew, the first five chapters of the book of Acts, the first five chapters of Romans, the five chapters of the book of James, and the five chapters of the first book of Peter, the first book of John, the book of Jude, and five chapters from Revelation—thirty-six chapters in all out of the total of 260. We find that these thirty-six chapters lead us back by the references found in the margin, 496 times to the other book. Can it be possible that some people wish to discard the Old Testament? How could it be done? To throw away the Old is also to discard the New. In order to get rid of the former book, they must show that the apostles disregarded it, and it must be proved that Christ ignored it; but on the contrary, these righteous men, following the example of Christ, taught the Bible that they possessed so fully that we are directed out of a small fraction of their writings to go 496 times to the former record.

“That is not all. Taking the New Testament as a whole, there are in it 459 direct quotations from the Old Testament, not just passing references, where a thought is brought over, but direct quotations, such as our Lord’s when he used the words of Deuteronomy 6 in resisting the temptations of the devil.

“It is just as Everett said at the beginning of our study on the Sabbath question, the two books teach the same thing. The Old Testament is the ‘gospel in-folded’ and the New Testament is the ‘gospel unfolded.’ I accept them both, sincerely believing that ‘all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.' 2 Tim. 3:16, 17.

"That is the way I feel about it. To me the whole book stands together. To accept one part of it is to receive it all; to reject a portion is, in substance, a denial of the whole. We have now seen clearly that the Sabbath is revealed beautifully in the New Testament, then why should we deny ourselves the beauties of that marvelous background for support and further study on other subjects?"

Considerable discussion followed. The group examined the sheets of paper containing the texts referred to from the margin of the various books in the New Testament. Finally all took Bibles and had an interesting time verifying the figures that had been presented to them. When they had found that their count was with the number on the sheets before them, they went no farther than the first five chapters of the book of Matthew. The result of this study was that all agreed to the necessity of accepting both Testaments.

"I don't know how it happened that we were side-tracked like this," said Stanley. "The time has been very profitably spent, and I am glad we have settled that question, but I wanted to find out from Everett about the seal of God. However, I suppose that will have to wait now."

"What have we learned from this lengthy discussion this evening?" Ernest wanted to know.

"I have learned that the Sabbath change did not come in at once, but that it came gradually, due to the prejudice of the people against anything that resembled a Jewish custom, and to the desire of the church to be-



come powerful numerically," Jack said, and added: "Of course that is not all about the Sabbath that we have had brought to our attention, but it is a big thing to know it. We also found out that the Papacy is to blame for the change."

"And we have finally discovered, also, that it is necessary to accept all the Bible and not just a part of it," Frederick reminded them.

"It is some degree of satisfaction, after all the evidence has been brought in concerning the guilt of the party who is accused of the attempted change of the Sabbath of God, to have the prisoner himself admit his guilt. For one, I desire to have and to retain that allegiance to God which includes me in one of the twelve tribes of the children of Israel."

Prayer followed, and the company arose to go to their rest for the night. Frederick arose with the others, and unaided made his way to the waiting couch.

## The Harvest

THE night had been cold—one of those unusual visitations of winter a bit out of season. The sun arose above the ridge of the eastern mountains and battled with the gay clouds, striving to shine through upon a wonder world beneath.

The hills and valleys, the streams and their many diverting rocks, now incrustated with hoary ice, combined with the fields and trees to make a wondrous fairyland, bedecked in gorgeous splendor. From every clinging leaf there shone the beauty of many icy diamonds. Each tiny twig sparkled with its weight of frozen gems, that bore even the heavier limbs toward the ground.

These lords of the forest, incased overnight in a crystal coat, struggled to bear up beneath their heavy load, but here and there about the slopes some overburdened limb succumbed with a great crackle and boom that resounded through the valley.

Shrubs that once rose in symmetry and beauty all around the house, now cowered beneath the outstretched arms of myriad icicles, that pointed down from the eaves and window sills of the white-robed dwelling. The upstanding chimney belched forth billows of grayish-black smoke that spread out like some strange flag of truce waved by the roaring furnace that, resting beneath the sleeping bungalow, had been caught unprepared by this sudden assault of freezing weather.

Breath passed in milk-white clouds from the bundled head of the tramping carrier of the mail, as he walked carefully over the slippery, ice-covered ground, and

sought by many detours to avoid the discomforts incident to a misplaced foot and sudden fall. John had no desire to fall. The pack on his back, stuffed with cans and bags of provisions, with bundles of mail, would have served as an uncomfortable buffer.

Heroically trudging toward the distant haven, whose occupants solicitously watched his careful steps, the youth bore his burden on, swishing the grass by the side of the path into a dull kind of music. Beads of ice and fingers of the gathered sleet scattered before his crunching feet, permitting, here and there, a released twig or loosened blade of grass to spring upright in joy at a load removed, or to arise slowly, like some old man moving from his confining task that had held him long bent down.

As he neared the house, the door swung open, and willing hands reached out to help the tired burden bearer.

"How did you manage to get here so early, John? We were not looking for you until late this evening." The doctor placed steaming hot food on the table before the tired boy, as he talked. The lad settled back in the cushions of the seat that had been placed for him, and enjoyed for a few moments, without speaking, the luxury of the big chair.

"Umph, tain't very early. Look at dat clock. It am ten minutes atter nine. Ise been comin' since 'fo' day."

"Where did you come from? Surely you didn't try to camp on the way and expose yourself to the bitter cold of last night." Everett looked worried as he spoke, but John reassured him with a grin and a sparkle of mischief in his expressive eyes.

"Sho had to git heah pow'ful quick. Pos'man he gimme big fat letter what smell lak a whole mounting side o' purty vi'lets, an' I kind o' thinks to miself it bees the las' medicine what Marse Fred need to make him strong ergin, so ah set out las' evenin,' not er lookin' fer dis heah onusual wedder. An' ah cum purty nigh makin' it, too, ontwil dat pesky sleet started a cuttin' of mah face. Dat driv mah pesky head inter shelter fer de night.

"Ah stopped at old Joneses cabin, built me ah fiah, and spent de night dar, a keepin de blaze aleapin' up dat ole chimbly. Wid de fust light ob day ah set out fer home, an heah ah is, but ah ain't warm yit. Ain't nebber seed sich col' wedder—just look out dar now at dat snow!"

A thick fall of snow descended in tiny flakes that, ere night, lay inches deep upon the frozen ground. The added weight split numbers of huge limbs from towering trees that were already overweighted with the excessive sleet, but with all that, the snowfall added to the beauty of the unseasonable winter scene.

Frederick, spurred on by John's remark about his letter, had deftly gone through the mail and quickly drawn forth the familiar-looking envelope which contained such absorbing reading matter that the holder appeared to have been suddenly removed to another sphere. He was completely lost to his surroundings, conscious only of the fragrance that arose from the exquisite paper between his fingers, and of the tender message borne to his hungry heart by the delicately penned words that kept his eyes as if glued to the paper.

While Fred was thus lost, John ate and the others engaged themselves with their mail. Had each watched

the others, there might have been a suspicion in their minds that Fred was not the only one unusually concerned with his mail.

After some minutes Jack grunted and passed over to Ernest, who had finished a letter, his epistle, and asked, "Can you make this out?" Ernest took the sheet, and after gazing at it some time, shook his head, and returned it saying, "Try Stanley. He is pretty good at deciphering." But Stanley had no better success than Ernest, so the paper went the rounds without revealing its secret to any one of the group.

Jack chuckled at the futile efforts of the combined heads to learn the contents of the missive. "That reminds me of an experience I had over in Alabama once," he remarked. "I was doing some work for a naval stores concern, and in their interests I received a letter that was exceptionally hard to read. In the letter was a list of names of persons on whom I was to call. It was this list that gave me especial trouble, but after a great deal of juggling, and struggling too, I made out all the names but one. The others I visited, and transacted with them the firm's business, then turned my attention to the remaining name.

"The directions carried me into a near-by town in search of a man whose street address I did not have. But the place was small, and my correspondent informed me that any one in town would know him, because he was familiarly known by the abbreviated term 'Doc.' Arriving in the place, I stopped opposite the courthouse, at the larger of the two drug stores, and inquired for Dr. Hartervey. The druggist shook his head, and said there was no doctor in town by that name. However, in the characteristic friendly manner



of that section, he called to a man standing with a group of others just outside his door:

" 'Sheriff, do you know a Dr. Hartervey anywhere in this county?'

" 'The sheriff, a big, husky, good-natured native of the land, who seemed to exude the odor of piny woods and turpentine, moved toward us with a stride that indicated long, efficient experience in the near-by swamps. Arrived before us, he asked:

" 'Looking for a Dr. Holloway?'

" 'No, for a Dr. Hartervey, or Harteway, or perhaps its Hartvey,' I replied.

" 'Nope,' said he, 'never heard of any of them fellows. Where does he live?'

" 'That's what I am trying to find out,' I replied.

" 'The sheriff glanced toward the letter that I held in my hand, and declared: 'I know every doctor in this and the adjoining counties, and besides that I know everybody that lives in my county; but I don't know of anybody by that name. Who told you about him?'

" 'A turpentine man over at Valdosta wrote me that he lived here, and asked me to see this chap on a little matter of business,' I said, proffering the letter held open in my hand.

" 'That must have been a long time ago, away back before my day,' said the protector of the public peace. But I protested:

" 'The letter only came a couple of days ago.' Then stepping up to him, I pointed out the name on the list. The sheriff, the druggist, and two or three others scrutinized the paper carefully from every possible angle, taking more pains than a much-interested school-boy would take in a pleasing but difficult puzzle.

"That's a woman's handwriting, ain't it?" questioned a curious bystander.

"No," I answered, 'it's a full-grown man's, but it could easily pass for a small boy's.'

"What's them two D's fer after the name?" questioned another onlooker.

"'D. D.' means that the man is a preacher," said the druggist, not attempting to suppress a look of disgust at the other's ignorance.

"That's not D. D., it's M. D." the sheriff declared. 'We're looking for a *bona fide* doctor of medicine.'

"That's no more of a M. D. than I'm a 'possum," said the first questioner of the puzzling 'D's,' 'that's "D. D." sure as you're a foot high. The gentleman's looking for a preacher.'

"But there is no preacher about here named that either," asserted the officer, looking about him for confirmation of his assertion.

"Maybe it's old man Gus Harden. He's a hard shell preacher," suggested another of the standers by.

"Where does he live?" asked the sheriff.

"Somewhere around Grinnell Creek over in Pierce."

"My correspondent says in his letter that everybody here would know him, that he is familiarly known as "Doc,"' I remarked.

"Where does your friend live?" came the customary question from the sheriff.

"His letter was written in Valdosta, Ga.," I informed him.

"The druggist grinned and winked at the sheriff, which worthy remarked, jocosely,

"Humph! He's imbibing too freely of that "swamp blind-tiger" stuff they have over there.'

" 'The only person I know that the boys call 'Doc' is old crippled Jim Stalesvey, and that old fraud is no more a doctor than I am,' said one of the bystanders roughly, but with a trace of affection in his voice.

"The druggist laughed, 'Why, old "Doc" wouldn't know a genuine capsule from a clinical thermometer.'

"At this sally all joined in a hearty laugh, discovering somehow much to make merry over. The sheriff slapped me on the back as he terminated his merriment, declaring:

" 'Sorry I can't help you any, son. If you do come across your man, I wish you would do me the favor to let me know where he lives.'

" 'Perhaps the best thing for me to do will be to write and inform my man that there is no such person here,' came my remark, as the letter was folded and returned to an inside pocket.

" 'That's the best thing to do.' The sheriff smiled a broad smile when he added, 'Tell him, when he writes you next time, to get what he wants to say run off on a typewriter. It won't take half the time even for him to peck it out on the machine that it requires of others who undertake to find out what he has written.' With a wave of his hand the big genial fellow strode away, leaving behind him a strong whiff of woodsy smell and turpentine stills.

"Shortly after this, in passing down a side street of the town, I heard a man call to another who had just stopped a team of mules. His words caught my ear, and immediately drew me to attention; 'What's spirits bringin' now, "Doc"?' Naval stores business cannot be disassociated from 'spirits of turpentine.' That was my business, and the term 'Doc' happened to be

one only recently much discussed by an interested company of men. Approaching the teamster as he shouted a brief, businesslike reply, 'Fifty-two,' I accosted him:

" 'Pardon me, are you in the naval stores business?'

" 'Wall, some calls it that, but it's a purty big name fer thu little business I do.'

"Introducing myself, I held out my hand. The man came down off his wagon and limped toward me, saying,

" 'Stalesvey is my name—James Stalesvey, generally known as "Doc" to my friends,' said he, grasping my hand heartily.

" 'I've been looking for you for some time in the hope of transacting a little business. I represent Dunn and Dunn. Do you remember my firm?' The mention of the name of the concern brought a responsive smile to his face, and he replied heartily.

" 'Sure thing. I remember the Dunn boys. Fine fellows! I did over seven thousand dollars' worth of business with them year before last.'

" 'Yes,' said I, 'and we are wondering why we didn't do that business with you last year. But, by the way, are you a doctor?'

" 'Doctor!' He ejaculated in surprise. 'The nearest I ever come to being a doctor was one time when I gave a big dose of gasoline to a dying motor. What made you think I was a doctor?'

" 'Why, why, your title of "Doc," I suppose,' I said. 'Then too, this letter here has your name with "M. D." after it.'

" "M. D.!" I never put no M. D. after my name. I gave Mr. Rogers a slip with my name on it, and told him to write me here G. D.'

"What is the G. D. for?" I asked.

"General Delivery," he replied. "You see, I was living in Phoenix City, but I expected to move down closer to my timber, so I told him to write me here, at General Delivery."

"Oh!" I exclaimed, "I see. So it is neither "D. D." nor "M. D.," but just "G. D."—General Delivery."

"We both laughed, and I was later surprised at the amount of business we did with the jolly old gentleman, who, rough though he was, had in him a kindly heart that had greatly endeared him to the citizens of the town."

The flow of conversation in the house soon carried the thoughts of even the letter holder beyond the undeciphered characters on the scrawled page, to other things of more importance.

"Talking about names makes me think of the seventh chapter of Revelation, where the account is given of the sealing of the twelve tribes of Israel with the seal of God," mused Jack, and then went on as if talking to himself; "I am not so much interested in the names as I am in the seal that is to be placed in the foreheads of the Lord's servants."

"Of course I see that in receiving the seal in their foreheads, the righteous are impressed indelibly, perhaps, in their minds, that is, in the seat of the intellect, with that distinguishing mark of Heaven which separates God's few from the vast multitude who are not sealed. I am anxious to have on me this mark, and I desire to know what it is. When all have received it, then the four winds of calamity are to be loosed by those angels who now hold them, and destruction will sweep the earth."



Everett seemed pleased at the musing of his friend. He slipped over closer to him, where a low question did not make itself heard to all in the room: "What is a seal, Jack?" The answer was not long in coming:

"A seal is a stamp of authority. Its presence is a guaranty that the document bearing its impress is genuine."

"And, if the seal is changed, marred, altered, or broken, then what?"

"If the seal is in any way tampered with, the contents of the carrier will be looked upon with suspicion."

"And the seal itself, for what do we look in it?"

"We expect to see the distinguishing marks of the authority behind it. If the seal of a ruler, it would contain his name, his title, and it would also state the extent of his jurisdiction. In the seal of the President we must have mention, first of his name, then of his title, and third, the territory under his government must be designated."

"That being so, will not the same be true of God's seal?"

"It seems so. In seeking to discover the seal of God, one would naturally be looking for the mention of His name, the pronouncing of His title, and the designation of the territory over which He rules. But how can these things be seen? that is, I mean, how can they be discovered in the mind?"

"Where would you look first if you wished to find the seal of some monarch?"

"Oh, I suppose, I'd hie me to his law, and search for his great seal on that document."

"Then in what better place would you expect to find the great seal of God than in His law?"

"There couldn't be a better place to find it than there, but we want to find it in His people."

"That is true, but we must know what we are looking for. Obviously Heaven's seal will not be put on the faithful in wax or ink, but in a manner much more permanent and lasting than that. When once we have located the seal in the law, then we'll be able to distinguish it in the saints. Suppose we go through the precepts of the decalogue and find it. What is the first commandment?"

Frederick had discovered that there was a conversation going on, so he drew up in time to reply to Everett's question. He quoted:

" 'Thou shalt have no other gods before Me.' "

"Is there a name, title, or mention of territory in this commandment?"

"No, there is not."

"Are these items in the second commandment?"

Again Frederick quoted, " 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.' "

"Do you find God's title, and the mention of the divine territory connected with His name in this statute?"

"No, not in this one."

"What about the third commandment?"

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.”

Evidently Ernest had been listening, for without awaiting Everett's expected question he spoke up, “There is no seal in the third precept.” All agreed to this without hesitation.

In like manner they proceeded from the fifth to the tenth without meeting any greater degree of success in finding the seal. By this time all had been drawn into the search, and when the fourth commandment was mentioned, Dr. Ashley repeated it word for word:

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”

“If God's seal is in His law at all, it must be in the fourth commandment,” remarked Stanley. “We have here the name of God, but what about the title? Here it is: ‘In six days the Lord *made*’—what did the Lord do in six days?”

“He made heaven and earth, and the sea, and all that is in them. He is the Creator of the universe. He made the world in six days. That is what the law declares,” answered Jack.

“Here, then, in the fourth precept of God's great law, we have the seal: First, His name—the Lord;

second, His title of *Maker* (Creator); and third, His territory is clearly mentioned—heaven and earth and the sea—the *universe*. These are required qualifications of the seal. The fourth commandment contains these, and therefore is in itself the *seal of God*."

Everett looked into the faces of the men and inquired: "What does this fourth division of the law command?"

It was Dr. Ashley who replied: "The fourth precept is that part of the law which lies in the heart of the moral code. It enjoins upon us the observance of the seventh day of the week as the Sabbath of God. On this day the Creator rested, having ended or ceased His labors of the first six days. As long as men recognized God as the Creator of all things, just so long were they to keep His holy day. When they ceased to keep His day, then men lost belief in God as the Author of all things, and drifted into theories that are not pleasing to God, because they directly contradict His own spoken words. I accept the word, believe His law, and must therefore keep the seventh-day Sabbath."

"And the seal?"

"The seal is the Sabbath. In having this in your heart and mind you will have stamped into your mind the fourth precept of the law, which will be receiving into your person—"

"I see it! The seventh-day Sabbath, the day of rest commanded in the decalogue, in the heart of the law there in the fourth precept,—that is the *seal of God*! How plain it is!

"This answers the question, 'Why was it not found out before?' To be sure there always have been those who kept the Sabbath, but the great, the special call

to return to the day of God's appointing was to come under the sealing hour—in those days just before the end. The Sabbath is the seal of the living God. His seal will be placed on the servants of the Creator who will permit His messenger to perform his appointed duty. I want that seal," said Jack, turning to the company with the eager question, "Don't you?"

After a moment's silence, Dr. Ashley suggested: "Let us pray God to place upon us His seal, and ask Him to lead each one into more of His wonderful truth."

The doctor himself opened the season with a short petition:

"Heavenly Father, we thank Thee for Thy truth. Our hearts are grateful that Thou hast so overruled affairs as to cause this sad mishap, visited upon one of our number, to be the means by which each indifferent heart and mind has been brought to a realization of great need and a knowledge of the identical holy day it is Thy will for man to keep. We earnestly pray Thee that Thou wilt give us the Spirit of Thy dear Son, our Redeemer, of Him who is Lord of the Sabbath, and do Thou set upon us Thy holy seal forever. Amen."

One after another the young men pleaded with God to enlighten their minds and make them faithful to their God. Each offered a tribute of thanksgiving for the mercies of heaven and for the gracious overruling providence that had led their hearts to know Him more perfectly.<sup>20</sup> Even John, who had been present at many of the discussions, listening intently, silently drinking in more than any had credited, spoke to God with an earnest, brief appeal for help and guidance.

After this night, several other subjects were studied.



In the discussion of the Apocalypse, Dr. Ashley, whose time had not been vainly spent during those long hours that he closeted himself apart in the library, was the helmsman. The students made a thorough study of the Revelation, and in the end were profoundly impressed with the coming end, and the urgency of the call to all men to repent and turn to the worship of the God who made heaven and earth and the sea and all that in them is.

The untimely cold had departed as quickly as it came. Gradually things assumed an appearance more like that of former weeks, and the valley prepared for the normal approach of winter.

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A blissful calm of holy rest reigned over the lovely valley. Once more the glorious monarch of the day beamed from his exalted place, looking down now upon harvested fields, orchards that had yielded up their fruit, and barns well filled with plenty. The babbling stream laughed merrily while it wended its way toward the sparkling lake, still glistening and shimmering in a cooling breeze.

The cheerful birds that lingered on, sang sweet songs in their utter abandon to the joyous spirit of a glad day. Out of gay forests, through productive fields and over bright waters, sang the remaining feathered creatures, who were blessed in this vale with continuous freedom.

All in this place endeavored to show each to the other his appreciation and thankfulness for the good things of life. Who shall say that they were not successful?

On this day seven men, pleased with their common blessings, uplifted joyous voices in unison to worship reverently and praise Him who giveth all blessings, and promises of ultimate perfection to those who will persevere unto the end.

'Tis a day when harmony rules the household in the valley of verdure, and a physician's son is delighted with the results of the message he has so faithfully borne. His heart is filled with praises unspoken, but not unheard by the One who knows the secret purposes of man.

It is the day of our Lord and Saviour, a memorial of Jehovah's creation, the sign between God and His people, required of us by His command and example: God's day, His holy day of rest—the Sabbath.

Everett, aided by his crippled lieutenant Frederick, and by the other lads as they were won to the ranks of the Sabbath, has fought a valiant battle for many weeks. At no time have these men entered into the controversy in their own strength, because always on their knees they have invoked Heaven's guidance, help, and perception, and now, lo, *they* obey! Those for whom this effort has been expended keep all the commandments, including the fourth.

Ah! truly this Verdure Valley is a fruitful place! Consider how bountiful the harvest—all. <sup>SV</sup>

